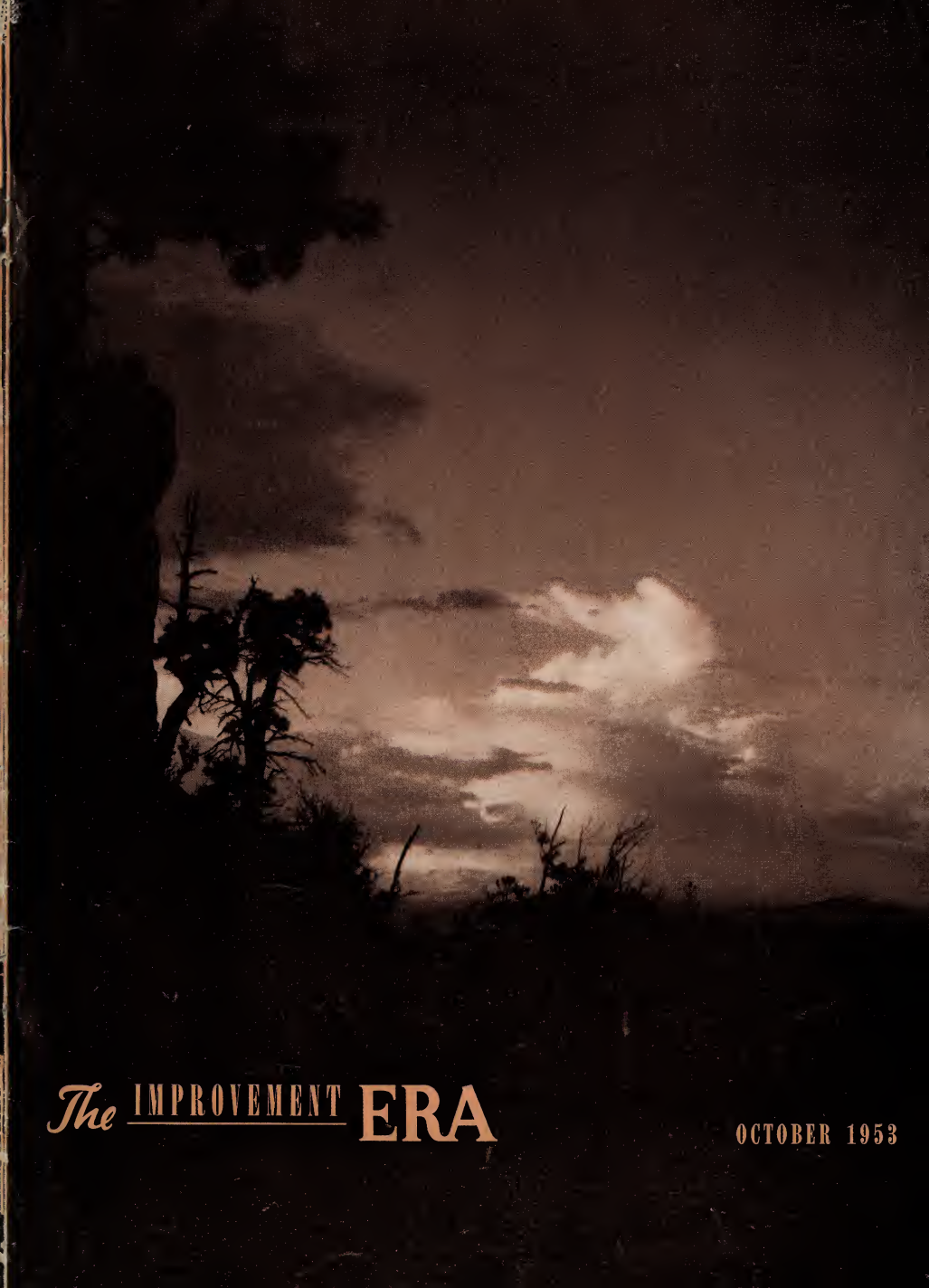
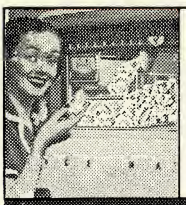


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EXPLORING THE Universe

by Dr. Franklin S. Harris, Jr.

TWO new roses are now available which have been judged worthy of the All-America Rose Selections awards for 1953. They are the Chrysler, a crimson-red hybrid tea, and Ma Perkins, a coral-pink floribunda. The new roses had undergone lengthy tests in A.A.R.S. trial gardens which followed at least six years' work by hybridizers.

ALL the described species of spiders number more than 50,000.

CHEMICAL reactions indicate that the tear-causing agent in onions is thioaldehyde. It is not the volatility of this substance which is responsible for the tears which result from a person cutting an onion but the turgidity and succulence of the onion cell that disperses fine droplets of onion juice into the air.

HOUSTON, TEXAS, has a new fats and oils processing plant to produce fatty acids of high purity. The raw material is cactus.

ANTI-HISTAMINE drugs in ointments have been used successfully to treat bee stings.

A REPORT on the fluoridation of water supply by Dr. Henry F. Helmholz shows that a concentration of from 1.3 to 2.6 parts of fluoride to each million parts of water results in from 18.3 to 29.8 percent of the children being free from tooth decay. More than 180 towns and cities in the United States are adding fluorine to their water supply at negligible cost. In Wisconsin, sixty-six communities have introduced the program at an average cost of 10 cents each person a year.

SUGAR is produced in quantity equal to that of the total products of the whole synthetic organic chemical industry.

THE *Fellatah* women in equatorial Africa wrap their fingers and toes with henna leaves to give them a gorgeous purple color. They color their teeth alternately with blue, yellow, and purple and pencil their eyelids with sulphuret of antimony.

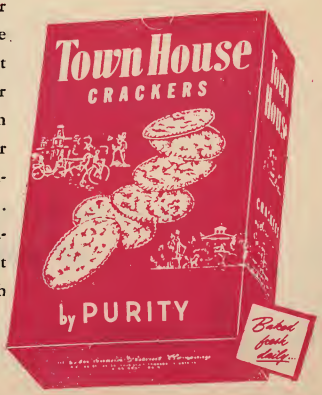
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THE CURSE OF CARELESSNESS

Reprinted from
The Journal of the American Dental Association

DURING the twelve months of 1952 American tobacco factories, it is reported, produced 430 billion cigarets—a record high—and four percent more than the 412 billions produced in 1951. The incidence of lung cancer is rapidly rising, according to the American Cancer Society.[1] Although medical authorities differ as to the relationship between smoking and carcinoma of the lungs, many researchers look on the habit as a causative factor.[2]

Nine billion dollars, equal to three quarters of the federal nonmilitary budget, was spent last year by the sixty-five million persons who make up America's drinking public. This astronomical sum purchased 175 million gallons of hard liquor and about two and one-half billion gallons of beer. Alcoholism—as much an illness as any other physiologic disorder—is an increasing problem. Excessive drinking costs the American public almost one and one-half billion dollars a year and accounts for more than six percent of all automobile accidents.

Thirty-eight thousand deaths and 1,330,000 injuries resulted from auto accidents in 1952, according to National Safety Council estimates. More than eighty percent of these costly and incapacitating disasters might have been prevented, for it is known that in every one hundred fatal automobile accidents, eighty-three of the drivers have violated some traffic regulation.

[1] *The Cancer Bulletin*, Illinois edition 4:132 November-December 1952.
[2] Doll, R., and Hill, A.B. A study of the aetiology of carcinoma of the lung. *British Medical Journal* December 13, 1952, p. 1271.

INDIAN SUMMER

By Helen Hesser Johnson

LITTLE Injuns in the sky
Ride wild ponies; buck 'em high;
Drive range cattle; stampede round,
Making sandstorms on the ground;
Wield six shooters. Bang! and flash!
Lightning zigzag. Thunder crash!
Ride through water; drink from hat.
Splash it down till I'm drowned rat.
Build bonfires on the sun;
Roast me like a son o' gun.
Injuns popcorn back at camp;
Hail it down for me to champ.
Wish I were an Injun boy.
I'd ride ponies wild with joy.



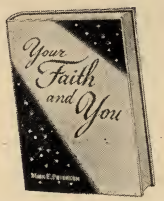
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By Ora Pate Stewart

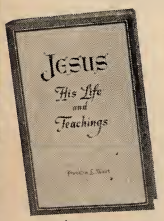
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THE COVER

A feeling of fall is expressed in this month's cover offering. The unique photographic study is by Hal Rumel.

CONFERENCE NOTICE

The 124th Semi-annual General Conference will convene in the Tabernacle in Salt Lake City October 2, 3, and 4, with general sessions to be held daily at 10:00 a.m. and 2:00 p.m. A general priesthood meeting will be held Saturday, October 3, at 7:00 p.m.

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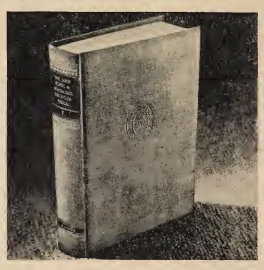
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HOW MUCH RADIATION?

by Dr. G. Homer Durham
UNIVERSITY OF UTAH

At Los Alamos, New Mexico, is situated one of the capitals of the atomic age. A few hundred miles west and north, near Las Vegas, Nevada, are the U.S. Atomic Energy Commission's proving grounds, where atomic weapons are tested. The AEC announced in 1953 that all kinds, sizes, and varieties of weapons are now developed, with all kinds of energy charges. However, the ones we hear most about are the larger ones, emitting quantities of dangerous radiation. Thousands of miles west and south of Los Alamos, at Eniwetok atoll in the South Pacific, is another "proving ground." Rumor has it an "H-bomb" was exploded there a few months ago, confirmed by the AEC as a "thermonuclear" test.

In 1945, at Alamogordo, New Mexico the first atomic bomb of the age was detonated, suspended from a one hundred-foot steel tower. The tower was "evaporated." In passing years, one hundred-foot towers have been replaced by two hundred to three hundred-foot steel structures, partially to detonate the deadly weapons above the ground. This, according to Dr. Alvin Graves, chief of the scientific testing laboratory, helps reduce the hazards of radiation in the surrounding states. In 1953, he reports, the AEC is contemplating the use of five hundred-foot steel towers. How would you like to climb one and attach the final "plug" and climb down, prior to the zero-count for firing?



North of Los Alamos and the Nevada proving grounds near Las Vegas lie the "valleys of the mountains," settled under the direction of Brigham Young. The years have brought Johnston's Army, the Pony Express, the telegraph, the railroad, the Stanley Steamer and Ford, aircraft, radio-TV, and now, atomic radiation. Is the latter a hazard to life in these valleys?

Location and extensive use of the Nevada proving grounds is understandable. Nevada is the American capital for "wide open spaces" and sparsity of people. If the winds drift from the proving grounds to St. George or Bunkerville, fewer cars will have to be stopped on U.S. 91 for precautionary washings than in New Jersey—and with less public panic.

In a report to the Salt Lake City Rotary club in late August 1953, Dr. Graves said that four times as many explosive tests are made in Nevada as in Eniwetok. Costs in Nevada are about one-third of what they would be at Eniwetok because of time, distance, transport, and related factors. Moreover, scientists covering Nevada tests can be back in New Mexico at the laboratories the next day.

The question often arises, when the deadly gamma rays are released into the atmosphere, how much of this radiation is dangerous? If not dangerous today, what of the effect on soils, crops, and life, cumulatively, over a generation? The University of Utah, in co-operation with the Utah departments of health and civil defense, has trained citizens of southern Utah in the detection of radiation. What does the AEC do, the people who set off all the explosions in our western neighborhood?

Dr. Graves explains that absorption of over four hundred "Roentgens" (units of measurements named for the German scientist who discovered X-rays) into the body is considered fatally dangerous. When an accident occurred in Los Alamos' early days, Dr. Graves himself absorbed 200 Roentgens, and after hospitalization, survived. A company scientist, however, absorbing a lethal dose, lost his life. How many Roentgens have you received?

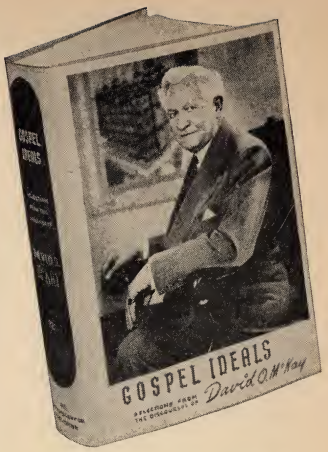
On occasion, it is theoretically possible for residents of St. George to receive three or four Roentgens. However, if well-clothed and indoors, the amount will be a fraction of this, due to "shielding" effects of clothing and structures—as your elementary school children, who have been trained, will tell you. Salt Lake City residents may have received as much as 4 or 5 1/1000s of one Roentgen, if exposed throughout a wind-drift "fall out."

No explosion is permitted without extensive investigation of weather conditions throughout western America. Nevertheless, Dr. Graves suggests that atomic radiation is a factor to be conscious of in these times; that knowledge of it must be diffused widely among our people in order that public opinion can intelligently enforce wise decisions from the AEC and other responsible

(*Concluded on page* 794)

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THE CHURCH MOVES ON

A Day To Day Chronology Of Church Events

July 1953

15 After several months of negotiations, the Church acquired the 115-bed Utah Valley Hospital at Provo, Utah. It will be known as the Utah Valley Hospital of the Church of Jesus Christ of Latter-day Saints. This is the twelfth hospital in the Intermountain West to be owned and operated by the Church. Ten are general hospitals, one a maternity hospital, and one the Primary Children's Hospital.

17 President David O. McKay received the Boy Scouts of America highest award—the silver buffalo—at the forty-third annual meeting of the National Council, Boy Scouts of America, this year held in Los Angeles. He also addressed the executives of the national council.

18 Funeral services were held in the Salt Lake Tabernacle for Elder Albert E. Bowen of the Council of the Twelve.

19 Stake Sunday School superintendents met with members of the Deseret Sunday School Union general board in regional meetings to discuss policies. Among topics discussed were stake and ward Sunday School organizations (including division of responsibilities, meetings, and proper use of such materials as roll books), teacher improvement, and Sunday School courses of study for 1954 and 1955.

20 Elder Henry C. Jorgensen, a member of the general Church welfare committee, died in Florida at the age of 51. He was in charge of the Deer Park, Florida, ranch of the Church, when he was stricken with heart trouble in May.

It was announced that Sunday School membership is now 705,226, or about sixty-seven percent of the Church. This includes 647,728 pupils and 47,498 officers and teachers. There are 564,000 enrolled in ward Sunday Schools, 82,464 in branch Sunday Schools, and 1174 in home Sunday Schools.

21 "Day's of '47" opened in Salt Lake City with a children's parade.

22 The "Days of '47" rodeo opened in Salt Lake City. It ran nightly to and including July 25.

24 Pioneer Day was celebrated in the L. D. S. communities. In Salt Lake City there was a parade, the rodeo continued, and the Salt Lake Tabernacle Choir gave a commemorative presentation, "Freedom's Last Abode." The tabernacle service starred Conrad Thibault, radio and concert artist, with the Tabernacle choir and organ.

25 The appointments of Mrs. Moana B. Bennett and Miss Joyce Roberts to the general board of the Young Women's Mutual Improvement Association were announced.

Announcement was made that Mrs. Minnie E. Anderson had been appointed to the general board of the Deseret Sunday School Union.

It was announced that the alumni of Delta Phi, returned missionary college fraternity, had set up a John A. Widtsoe memorial fund to make possible a college scholarship for a worthy returned missionary. Elder Widtsoe was the founder of the fraternity.

27 The third annual all-Church golf tournament began at the Ogden Golf and Country Club. Eighty-five players are participating in the regular division of this three-day tournament.

28 Dr. Heber Hancock of Ogden, Utah won, in the senior division (players over fifty-five years of age) of the all-Church golf tournament. Twenty players were entered in this division.

29 The First Presidency announced the appointment of Elder Cornelius Zappey as president of the East Central States Mission. He succeeds President John B. Matheson. This is the fourth mission for President Zappey. He filled his first mission in his native Holland from 1920 to 1922. At that time he was released and recalled to the mission field and his wife was called to join him. They filled the mission together from 1922 to 1924. In 1946, at the close of World War II, he and his wife were called to preside over The Netherlande Mission. They did much to assist in the rehabilitation of the Saints in Holland, distributing large quantities of Church welfare supplies. Sister Zappey will go to this mission with him, also.

Robert Loane of Hayward, California, won the third annual all-Church golf tournament by defeating Gary Peck of Salt Lake City.

30 President David O. McKay left Salt Lake City for Europe to dedicate sites for temples.

August 1953

5 President David O. McKay dedicated the site and ground was broken for a temple at Zollikofen, a suburb of Berne, Switzerland.

6 "America's Witness for Christ," the sacred pageant presented annually at the Hill Cumorah in New York, began its three-night run.

7 The pageant "America's Witness for Christ," continued to draw overflow crowds. Representing the General Authorities at Palmyra this weekend are Elders Ezra Taft Benson and Henry D. Moyle of the Council of the Twelve.

8 The thirteen-scene pageant closed for another year at Palmyra, New York. It is estimated that 106,000 saw the three performances this year.

The First Presidency announced the appointment of Elder Harold I. Bowman as president of the Spanish-American Mission, succeeding President Lorin L. Jones who has presided over that mission for over ten years. The mission headquarters are in El Paso, Texas. He is a high priest of record in the Bonneville (Salt Lake City) Stake, and a counselor in the Jacob Lake Branch presidency of the Kanab Stake. Sister Bowman will labor with her husband in this mission field.

The appointments of Thelma R. deJong and Minnie B. Sorensen to the general board of the Primary Association were announced.

10 President David O. McKay dedicated the site for a temple at New Chapel, England.

11 The seventy-fifth anniversary of the founding of the Primary Association was marked by special commemorative services and parades in most of the wards and branches of the Church. Today that organization has an enrolment of 200,000 children.



Here it is!

SPERRY'S FAMOUS BAKED DOUGHNUT RECIPE!

Bake 'em! -no deep fat!

Martha Meade says— It's Cider and Doughnut time



A wonderful way to celebrate National Doughnut Week, October 17–24! Try our recipe for the greatest doughnuts ever invented. Light! Tender! Oven baked! No deep frying! Marvelous with crackling-crisp Apple Cider now so plentiful at your grocer's. Try 'em together soon!

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RAISED OVEN DOUGHNUTS

All measurements are level. Sift flour before measuring

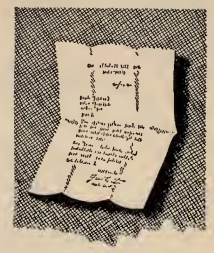
In a large saucepan bring just to the boiling point—
1½ cups milk

Remove from heat and stir in—
⅓ cup shortening
¼ cup sugar
2 teaspoons salt
2 teaspoons nutmeg
¼ teaspoon cinnamon (optional)

When lukewarm add—
4¾ cups *sifted* Sperry Drifted Snow "Home-Perfected" Enriched Flour
⅓-½ cup whole eggs, well beaten (2 large)
2 cakes yeast (compressed *or* dry), softened in
¼ cup lukewarm water

Beat dough until well mixed. Cover pan and let stand in a slightly warm place until dough is light and double in bulk, about 50–60 minutes. Turn dough onto well-floured board, turning over 2 or 3 times to form a soft ball. (Dough will be soft to handle.) Roll dough lightly, avoiding stretching, until about ½ inch thick. Cut into doughnuts with a 3-inch cutter. Place rings *carefully*, 2 inches apart, on greased baking sheets. Brush doughnuts with melted butter *or* margarine and let rise in a slightly warm place until double in bulk, about 20 minutes. Bake in a preheated hot oven, 425°, for 8–10 minutes, *or* until a deep golden brown. As soon as doughnuts are removed from oven brush again with butter *or* margarine and roll in granulated sugar. 2½–3 dozen doughnuts.

"DEAR SIRS: By 1960 please send me these items . . ."



The facts in this letter are not imaginary. They merely sum up what economists predict for the United States by 1960.

To American Industries

Dear Sirs:

By 1960, please arrange to be making thirty per cent more goods than you made for me in 1950.

I expect a growth of about twenty million people in my family, the same as in the past decade. Part of my order is because of them. Part is to increase my standard of living.

If possible, arrange more leisure time for me. I do not wish to work longer hours to pay for increased purchases.

You will, of course, find me new products better than the old. You have done this in the past, but please increase your efforts.

Please tell the electrical manufacturers to be making 2 times as much by 1960. I am increasing particularly my purchases from them.

Very truly yours,
(*signed*) The American Public

What this letter calls for is clearly understood by any company or industry that has earned public good will and hopes to keep it.

Here are three moves that General Electric is accordingly making:

First, if production and leisure are to increase at the same time, the nation's skilled man power must be used with increased effectiveness. To help create more goods to meet America's needs, General Electric is in the middle of a billion-dollar expansion program.

Second, products now on sale must *do* more if people are to get more for their money. Examples may help here. Engineers at General Electric have multiplied the efficiency of turbines, the light from lamps, the power of x-rays, and so on. Such engineering is and must be an always expanding program.

Third, new products must be found to make known products obsolete by comparison. To find new truths, research in America must increase. At General Electric, new research facilities and people are being added.

Here are some fields where scientists say new discoveries could make a big difference to all of us . . . ways to convert atomic energy into useful power . . . ways to store heat for later use . . . ways to create light from now invisible infrared rays . . . "fuel cells" to convert energy of gaseous combustion directly into electricity . . . new metals to stand higher heat (for jet engines and turbines).

October 15th marks General Electric's 75th anniversary. We start the next 75 years with greater experience, more capacity and, we hope, more efficient planning. We hesitate to look back over our shoulders at what has been developed — modern x-ray, electrically driven trains and ships, the tungsten lamp, the fluorescent lamp and such — for we are convinced that the findings of the future will be more significant.

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YEARS OF ELECTRICAL PROGRESS

You can put your confidence in —

GENERAL ELECTRIC



—*Photo by Carew from Monkmeyer*

Columbus in Chains

by Beryl Stewart

My King, my Queen, two weary months ago
Your envoy locked these chains upon my feet,
And when he proved that you had ordered so,
The walls of my despair became complete.
King Ferdinand, Queen Isabelle, behold
These shackling irons your admiral has on,
And then compare them to the pearls and gold
I proudly brought Castille and Aragon.

I broke the shackles on an ocean once,
The ocean all your world had held in dread,
But now I stand the victim of affronts,
A crown of dark illusions on my head.
Long after men forget your harsh decree,
They will revere my name and honor me.

Poetry

THIS TIME OF YEAR

By Catherine E. Berry

I find no melancholy strain in fall,
The days are glorious now, the nights divine,
The trees that bend above my garden wall
Have etched their loveliness in scarlet line.
The blue mist of the dusk, the golden haze
That lays a veil on every street and lane,
Holds not a breath of sadness in these days,
And drifting leaves, like colored autumn rain,
Can wake the love of beauty in my heart
As no pale spring or fragrant summer can.
October plays a mummer's magic part,
Scattering loveliness in its brief span.

HANDMAIDEN

By Grace Barker Wilson

The rain cloud is a handmaiden in Nature's room;
Each morn she clears the cobwebs with a silver broom;
She makes a date for dusting after winds ride high
And polishes the copper of a sunset sky.

FROM MY KITCHEN WINDOW

By R. Ina Badura

Clouds hanging low over the mountains,
Trees heavy laden with snow—
My heart longing for friendship
And also somewhere to go!

But what is the use to be lonely
And keep one's mind so depressed
When this is a time to be happy,
For now there are moments to rest?

The garden and canning are over;
The cellar is full to the brim.
Now turn to your knitting and sewing
And satisfy each family whim.

OCTOBER

By Laressa Cox McBurney

We walked up the tree-bordered mountain way,
October and I together.
The road we followed was sun-checked and gay,
And the brook below us chattered away
In the golden autumn weather.

The aspen trees formed an arch of gold
As we walked through tawny grasses.
The mountain willows were gallant and bold
As they leaned to hear the story told
By the wind in the upper passes.

October and I shared the rhythmic beat
Of nature's mystic measure.
A lone bird sang. Its melody sweet
And harmoniously tuned made complete
A memory my heart shall treasure.

TENDER HARVEST

By Frances Hall

Make a birchbark cup
Cool grapeleaf lined
And find
Wild scarlet berries
To fill it up
With meadow scent and warming sun
To carry home when the day is done.

Fill your heart to the brim
With brightness, too:
With hue
Of wind-blown laughter
And rainbowed whim
To shine when busy hours grow gray
And you need a remembrance of holiday.

POINT OF RADIATION

By Verdie McMillen

To make a home you need a hub—
Let baby laughter bound it.
Design a nook for baby's crib
Then radiate around it.



AUTUMN HOURS

By Louise Darcy

These autumn hours of bright pageantry
Have made the world a gay and brilliant thing
As vivid maples flame against dark pines.
Above, wild geese are flying wing to wing.

The last, bright flowers against the garden wall,
Purple and red and orange bravely stand,
Defying to the last the crystal frost
That soon will silver all the autumn land.

This loveliness, a changing tapestry,
Could never have been wrought by mortal skill.
Only our God who forms immortal scenes
Can work this beauty by his sovereign will.

AUTUMN ELEGY

By Beulah Huish Sadleir

The surrendering heart of summer
Has gone down to rest.
Her leaves once fretting to burn—
That now are ash—unurned—
Lay soft as cushions on the
Waiting lap of the earth.

Even the singing birds—alerted
When high color ceased, have left
Only the sparrow to chant
His bleak soliloquy.

HOLD FAST TO AUTUMN

By Grace M. Candland

Now the flush of summer growth is fading;
The wheat fields wait for earth threshing time
And orchard-burdened boughs cry for relief;
Sere vines recede and leave their offering
Of ripened food. Roots tumble from the soil
Behind the plow; hives bulge with honey,
Pilfered from the throats of summer flowers
And stored by tiny bee's incessant toil.

Again we watch the gaudy mountain side
And sumacs turning on the misty hills;
Marsh marigolds and asters flaunt their charm;
The fireflies light their lamps at eventide;
Too soon this lovely autumn scene must go;
And then some magic elf will take our hand
And lead us into winter solitude
To see the frozen beauty of the snow.

UNWANTED WAIF

By Frances C. Yost

My lawn is covered with a yellow weed.
Although I mow and cut and dig with steel,
This sturdy, ugly plant seems to succeed
In crowding out the lush green grass. I feel
A loathing for it: bud and leaf and root.
With lion's teeth it bites garden and vine.
I cannot stamp it out, this coarse-toothed shoot.
This waif, unwanted, is cause for repine.
Yet dandelions are primroses today,
My two-year-old picked Mama a bouquet.

HONEY HARVEST

By Yetza Gillespie

Now by the golden leaf, the yellowed corn,
The change is wrought from leaping unto falling;
Where there was waving there is fruited bending
Of branch and thorn.

The garden has become the honeycomb,
Less potent than the early offered nectar,
But easier to keep against the time
Earth stays at home.



Gospel Ideals*

by President David O. McKay

THE GOSPEL teaches that Christ is the Son of God, the Redeemer of the world. No true follower is satisfied to accept him merely as a great Reformer, the ideal Teacher, or even as the one perfect Man. The Man of Galilee is, not *figuratively*, but *literally*, the Son of the living God.

* * * * * * *

I testify to you that God our heavenly Father lives, that he communicates with his servants, that he has established in this dispensation of the world his great work, the only plan of salvation whereby mankind may be saved, the only means by which peace may be established in the world.

* * * * * * *

The greatest event of the nineteenth century was the appearing of two heavenly Beings to the boy Prophet Joseph Smith, revealing the personal identity respectively of God the eternal Father and of his Son Jesus Christ.

* * * * * * *

. . . there is in the human soul that divine element which is calling, striving, urging the person up to a higher, to a better life.

* * * * * * *

As long as members of the priesthood merit the guidance of Christ by honest and conscientious dealing with their fellow men, by resisting evil in any of its forms, by the faithful performance of duty, there is no opposing power in this world which can stay the progress of the Church of Jesus Christ.

* * * * * * *

The real test of any church or religion is the kind of men it makes.

In branches and wards, there is no virtue more conducive to progress and spirituality than the presence of this principle [unity]. When jealousy, backbiting, evil-speaking supplant confidence, self-subjection, unity, and harmony, the progress of the organization is stifled.

* * * * * * *

Peace is not found in selfishness, but in striving to help make the world better and happier.

* * * * * * *

It is not an easy thing to make God the center of our beings. To do so we must determine to keep his commandments. Spiritual attainment, not physical possessions, not the indulgence and the gratification of the body, must become the chief goal.

* * * * * * *

What the spirit is to the body, God is to the spirit. As the body dies when the spirit leaves it, so the spirit dies when we exclude God from it. I cannot imagine peace in a world from which God and religion are banished.

* * * * * * *

There exists an eternal law that each human soul shall shape its own destiny. No one individual can make happiness or salvation for another. "Even God could not make men like himself without making them free."

* * * * * * *

We are not saved as a state. We are not saved as a group. Man is saved as an individual, and as an individual he lived in the life of the Savior, the Son of Man.

* * * * * * *

No person was too humble, no person was too simple to receive his attention, and to have the right to live. The story of Jesus is the story of his dealings with individuals.

(*Concluded on following page*)

*Excerpts from the book *Gospel Ideals* by President David O. McKay.

The Editor's Page

THE EDITOR'S PAGE

(*Concluded from preceding page*)

I look upon reverence as one of the highest qualities of the soul. An irreverent man is not a believing man. I think a man cannot testify of his knowledge of the existence of God and take God's name in vain.

* * * * * * *

A great man is reverent. He reverences Deity; he reverences all things associated with Deity.

* * * * * * *

Man's earthly existence is but a test as to whether he will concentrate his efforts, his mind, his soul upon things which contribute to the comfort and gratification of his physical instincts and passions, or whether he will make as his life's end and purpose the acquisition of spiritual qualities.

* * * * * * *

Young men and young women who would live the happiest lives would do well to prepare themselves to be worthy of that form of marriage which God has ordained—the union of a man and woman worthy to have their marriage solemnized in the temple of the Most High.

* * * * * * *

Marriage is ordained of God that children might be so trained that they may eventually be worthy of Christ's presence; and that home is happiest in which they are welcomed, as God and nature intended they should be.

* * * * * * *

The home is the best place in the world to teach the highest ideal in the social and political life of man; namely, perfect liberty of action so long as you do not trespass upon the rights and privileges of another.

* * * * * * *

Next to eternal life, the most precious gift that our Father in heaven can bestow upon man is his children.

* * * * * * *

Happiness consists in mastering evil tendencies, not in indulging them, and the gospel of Jesus Christ enables us to master those evil tendencies.

* * * * * * *

If you would be happy, obey the principles of the gospel.

* * * * * * *

No self-denial, no outward act, no pretense can conceal from the Lord an insincere heart.

* * * * * * *

The ordinance of baptism is a law of God, obedience to which, in sincerity, in purity, in simplicity, brings inevitably the promised blessings of the Comforter, a divine Guide, whom they can never know, who "change the ordinance and transgress the law." Though men may scoff at it, ridicule it, and doubt its efficacy, baptism remains ever, even in its simplicity, not only one of the most beautiful symbols known, but also one of the most effective laws operating for the salvation of mankind.

Now wherever there is an organization of human beings for any purpose whatsoever, there must be provision made for the accomplishing of that purpose, and its achievement implies some kind of contribution from members of the group. . . . "There is no such thing," said the late President Joseph F. Smith, "as an organization of men for any purpose of importance without provisions for carrying out its designs. The law of tithing is the law of revenue for the Church of Jesus Christ of Latter-day Saints. Without it, it would be impossible to carry on the purposes of the Lord."

* * * * * * *

What a man continually thinks about determines his actions in times of opportunity and stress. A man's reaction to his appetites and impulses when they are aroused gives the measure of that man's character. In these reactions are revealed the man's power to govern or his forced servility to yield.

* * * * * * *

What our young people need, what every man and every woman in this world needs in order to keep himself or herself free and unspotted from the sins of the world, is the power of self-mastery. Each individual should studiously practise self-control. It does not come all at once. Nature never makes cash payments as a whole, says William George Jordan. Her payments are always made in small instalments. Those who desire to win self-mastery must do it by constant application.

* * * * * * *

To repent—this we should note carefully—is to feel regret, contrition, or compunction for what one has done or omitted to do. It means to change one's mind in regard to past or intended actions or conduct on account of regret or dissatisfaction. It means to conquer selfishness, greed, jealousy, faultfinding, and slander. It means to control one's temper. It means to rise above the sordid things, which carnal nature would prompt us to do to gratify our appetites and passions, and to enter into the higher or spiritual realm.

* * * * * * *

The most ominous threat to the peace and happiness of mankind in this the twentieth century is not the probable misuse of the atomic bomb, but the dwindling in men's hearts of faith in God.

* * * * * * *

Children should be impressed with the inappropriateness of confusion and disorder in a worshiping assembly and should be made to realize that it is the height of rudeness to leave service before dismissal.

* * * * * * *

Joseph Smith, the Prophet, has repeatedly given us the assurance that God will not support the idler, that the idler has no place in this Church. The children should know it—O these young men, some of whom belong to us, who are looking forward to a life of ease, to clean clothes, soft white hands—the result, they think of leisure or of wealth! These young men should be warned of the danger of that kind of life.



by Joseph Fielding Smith
PRESIDENT OF THE COUNCIL OF THE TWELVE

THE PERSONAGES IN THE GODHEAD

Question:

"I am a stake missionary, and I would like to have you help me to explain for an investigator what the last sentence in the testimony of the three witnesses of the Book of Mormon means when it says: 'And the honor be to the Father, and to the Son, and to the Holy Ghost, which is one God.'

"I was puzzled for a moment but told him that surely the three witnesses knew of the first vision of the Father and the Son to Joseph Smith, the Prophet, and therefore knew that they were separate personages, but they were one in purpose and unity. He did not say whether he accepted or rejected what I said, but I was not completely satisfied."

Answer:

A careful reading of this testimony reveals the fact that the three men understood clearly the individualistic nature of the members of the Godhead. Moreover, Oliver Cowdery had written most of the manuscript of the Book of Mormon, which he could not have done without becoming acquainted with the fact that the Father and the Son and the Holy Ghost are three separate Personages.

We find similar expressions to this of the witnesses in other scriptures; in the Book of Mormon, the Doctrine and Covenants, and the Bible; for instance, Moses, by divine revelation, declared to Israel that there is but one God whom we shall worship. Yet Moses knew that it was Christ (Jehovah) who led Israel from Egypt to the land of Canaan, and that he is God. (See Deut. 6:3-4.)

In the Doctrine and Covenants we find this written:

"As well as those who should come after, who should believe in the gifts and callings of God by the Holy Ghost, which beareth record of the Father and of the Son;

"Which Father, Son, and Holy Ghost are one God, infinite and eternal, without end. Amen.

"And we know that all men must repent and believe on the name of Jesus Christ, and worship the Father in his name, and endure in faith on his name to the end, or they cannot be saved in the kingdom of God." (D. & C. 20:27-29.)

This is very clear, and there is no confounding of the personages of the Father, the Son, and the Holy Ghost. Therefore the statement that they are "one God," must refer to something other than that they are "one essence" and "without body parts and passions," as so many Christian people believe.

This reference, then, to the three as one God, must be interpreted to mean that they constitute *one* Godhead or Supreme Council, composed of three separate Personages, the Father, the Son, and the Holy Ghost.

Paul, in his epistle to the Corinthian saints, says this:

"As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one." (I Cor. 8:4.)

Paul knew as well as any man could know it, that the Father and the Son and the Holy Ghost constitute one Supreme Council—one God. In the following verses he adds this:

"For though there be that are called gods, whether in heaven or in earth, (as there be gods many, and lords many,)

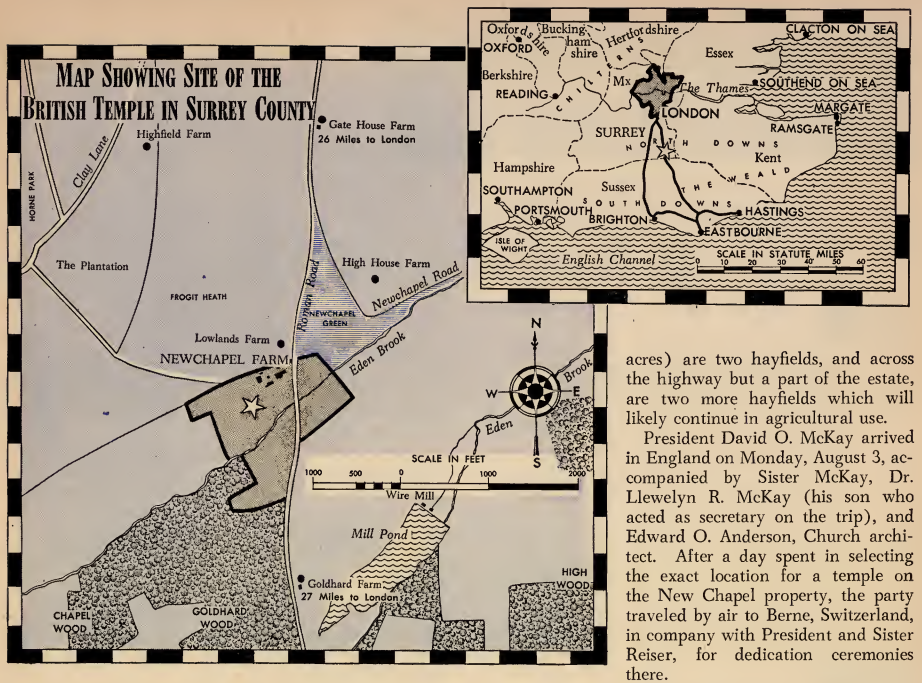
"But to us there is but one God, the Father, of whom are all things, and we in him; and one Lord Jesus Christ, by whom are all things, and we by him." (*Ibid.*, 5-6.)

Here Paul speaks of both the Father and Son as God. Near the close of his epistle to the Roman saints, he said:

"And the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ be with you. Amen." (Rom. 16:20.)

The "God of peace," who according to the scriptures is to bruise Satan is Jesus Christ. (See Gen. 3:15; Heb. 2:14.)

Joseph Fielding Smith



"To the Glory of God"

by Burl Shepherd

OF THE BRITISH MISSION

"New Chapel" is a thirty-two acre estate located twenty-four miles south of London, near East Grinstead in Surrey. Beautifully landscaped, its rose gardens and well-kept lawns, trim English hedges, and trees of every variety from majestic oak to festive holly, tell a tale of wise preparation and loving care.

For many weeks before its dedication, as Church members, missionaries, and their friends worked long hours to beautify the gardens which had recently been neglected, they felt in the restful atmosphere a calm and joyful expectancy, and sensed that this land had already been blessed for a holy purpose. It was good to be there. These are the sentiments of those who only recently mowed the huge lawns, clipped long rows of hedges, or knelt with backs to the warm sun to pull countless weeds.

The old Tudor house with oak finish (restored some twenty-five years ago) overlooks the gardens and is a source of keen delight to those who have had the privilege of exploring it. It is a three-story country home of forty rooms, spacious and comfortable. Two living rooms, a small ballroom with orchestra balcony, two large kitchens, two dining rooms, fifteen bedrooms and eight large modern bathrooms are part of its attraction. It is centrally heated—a luxury the average Britisher does not enjoy. Other buildings (garages, laundry, fuel sheds, servants lodges, power plant) are shielded from the gardens by a row of tall evergreens.

Beyond the buildings and formal gardens (which comprise about ten acres) are two hayfields, and across the highway but a part of the estate, are two more hayfields which will likely continue in agricultural use.

President David O. McKay arrived in England on Monday, August 3, accompanied by Sister McKay, Dr. Llewelyn R. McKay (his son who acted as secretary on the trip), and Edward O. Anderson, Church architect. After a day spent in selecting the exact location for a temple on the New Chapel property, the party traveled by air to Berne, Switzerland, in company with President and Sister Reiser, for dedication ceremonies there.

The Swiss Alps acted as a perfect backdrop for this day of dedication, August 5. The three hundred persons attending saw that stakes and poles had been placed on the temple property indicating the outline and height of the proposed building. President William F. Perschon conducted the services under the direction of President McKay. Speakers were President Perschon, Elder Samuel E. Bringhurst, past president of the Swiss-Austrian Mission, President Reiser of the British Mission, Mayor Walter Rauber of the city of Berne, Elder Edward O. Anderson, the Church architect, Dr. Llewelyn R. McKay, and President David O. McKay. After the dedicatory prayer, President McKay explained the procedure to be followed during the groundbreaking exercises. He turned the first shovel of earth from the southeast corner of the building site. Those who spoke, and other mission and government officials, followed in taking a shovel of earth from the site. Elder J. Peter Loscher of Salt Lake City, now serving in the Swiss-Austrian Mission, acted as translator for those who spoke English.

Returning from Berne, President McKay and his party spent the week end of August 8-9 in Ireland, attending district conference in Belfast. Then they returned to London for dedication of the British temple site.

The weatherman had frowned upon southern England during July and early August. Cloudy days and sudden, heavy rainstorms were the rule. But on this occasion the skies were blue; the sun shone gloriously; and the 150 people who gathered for the service looked happy as they added another blessing to their store. It was "dedication weather," President McKay remarked.

In keeping with the nature of Church services, the dedication program was simple but very impressive.

The service was held in a shady corner of the garden, south of the house, where those attending could gaze on a grove of beautiful trees, and in that setting, recalling the toil and sacrifice of missionaries and other Saints in the land of Britain for more than a century, it was difficult to sing the old pioneer hymns without emotion. Those who belong to Britain were filled with gratitude that their long-cherished hope was finally to be realized. A temple here at home! How bounteous are the blessings of the Lord!

Almost a hundred years ago, in 1854, Elder Franklin D. Richards said to the British Saints:

> As the ancient worthies appreciated the ordinances, the revelations, the ministrations, and the powers of the Lord's House in their midst, so do the Saints of latter-days. . . . Hundreds have secured unto themselves and their posterity the glorious promise of Eternal Life, and have obtained power to build up the Kingdom of God in the earth, and become Saviours upon Mount Zion. Having thus made their calling and election sure, they labour with increasing assiduity, and all the faithful may become partakers of the same glory; and this must be effected by the same means, viz., in the House built unto the Lord. Therefore, Saints in the British Isles, let us arise and build![1]

And now in 1953, with this hope to be realized, President Perschon stood on the British temple site and recalled the sacrifices of those early missionaries who first came to Britain.[2] "They came in poverty and distress," he said, "but they were rich in faith." Today, when the British people are not richly blessed with this world's goods and have not yet recovered from the many privations they suffered during the last war, their faith and perseverance are to be rewarded, and they in due time will receive the blessings of temple ordinances in the house of the Lord.

Every ear was tuned to hear the words of President David O. McKay as he rose, Bible in hand, to speak. He prefaced his remarks with these scriptures:

> Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead?
>
> But if there be no resurrection of the dead, then is Christ not risen:
>
> And if Christ be not risen, then is our preaching vain, and your faith is also vain.
>
> Yea, and we are found false witnesses of God; because we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not.
>
> For if the dead rise not, then is not Christ raised:
>
> And if Christ be not raised, your faith is vain; ye are yet in your sins.
>
> Then they also which are fallen asleep in Christ are perished.
>
> If in this life only we have hope in Christ, we are of all men most miserable.
>
> But now is Christ risen from the dead, and become the firstfruits of them that slept.
>
> For since by man came death, by man came also the resurrection of the dead.
>
> For as in Adam all die, even so in Christ shall all be made alive. (I Cor. 15:12-22.)
>
> Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? (*Ibid.*, 15:29.)

The hope of the resurrection, of assisting loved ones beyond the grave in finding eternal happiness, and of meeting them there, is scriptural, the prophet of the Lord declared. He voiced the comforting message that when the human heart is still and the eyes are glazed and the body returned to dust, the spirit lives on as an individual, and the body will sometime be resurrected. If Christ, after his death in the flesh, went and preached to them "Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing . . . " (I Peter 3:20) then our loved ones who have passed away are also alive today. If there were those who rose from the grave and

(Continued on following page)

[1] *Millennial Star*, Franklin D. Richards, Vol. 14, pp. 9-10, 1852.

[2] The British Mission was opened in 1837 by Heber C. Kimball, Orson Hyde, Willard Richards, and Joseph Fielding, and also three missionaries from Canada—John Goodson, Isaac Russell, and John Snyder. (Richard L. Evans, *A Century of "Mormonism" in Great Britain*, Deseret News Press, 1937, p. 16.)



Rear view of New Chapel from middle distance, taken out in the formal gardens.



President McKay is seen here turning the first shovel of earth to commence construction of the Swiss Temple. Appearing, left to right, are President Wilhelm Zimmer, Edward O. Anderson, President William F. Perschon, Dr. Llewelyn McKay, President McKay, Sister McKay, President A. Hamer Reiser, Sister Reiser, and President Samuel E. Bringhurst.

"To the Glory of God"

(*Continued from preceding page*)

came forth and appeared to many at the time Christ rose, then we have the assurance that others who have lived here will also appear.

He told the interesting story of the Chinese student who met a Christian minister while crossing the ocean and listened to his message. Hearing from him that all those who had died without baptism could not be saved, the Chinese boy with all the love of his forebears in his heart cried: "Then what about my grandfather?" He received no comfort from the minister regarding salvation for the dead, and was led to reply, "I don't want anything to do with your religion. Anywhere I might go, if I could not be associated with those I love, it would not be heaven to me." The human heart yearns for reunion with loved ones.

Yet baptism is necessary for all. The scriptures unequivocally declare: "Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God." (John 3:5.)

How then shall our loved ones who departed this earth without hearing the gospel be saved? President McKay invited the world to provide an answer. If they say the dead have no need of baptism, then why should we who are alive need baptism, he asked.

Using Paul's sermon on the resurrection to indicate that baptism for the dead had been a practice of the early Christian church, he explained the purpose of temples in our day, where baptism for the dead is again performed. The saving power of baptism by proxy has always been a

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President McKay addressing the Saints and missionaries gathered at New Chapel, south of London. The services are held near the spot selected as the site for the British Temple. President A. Hamer Reiser is seated in the foreground taking notes. President McKay dedicated the site following this talk.

THE "AULD HOUS"

After 54 years President McKay revisits the birthplace of his father

by Llewelyn R. McKay

On August 13, 1953, our group was ready at 6:50 a.m. to make the last lap of our journey to Thurso, situated on Pentland Firth on the most northern tip of Scotland. Two miles from Thurso in Janetstown stands the old homestead built by President David O. McKay's grandfather, William McKay, about the year 1838, and this was our objective. Our party consisted of President McKay and Mother in the back seat, and Elder Richard Orgill and me in the front of one car. In the second auto were President and Sister A. Hamer Reiser, their two daughters, Elaine and Carolyn, and the driver, Elder Bryant Stringham.

Although it rained in torrents as we drove along the picturesque coast of the North Sea, Father predicted sunshine when we reached our destination. We crossed the barren peat hills where we are told the trees were burned to kill the ravaging wolves and wild animals. Other folk claim the marauding Norsemen scorched the earth. The famous Scottish heather covered the ground and gave the various shades of green in the grass an accompaniment of purples. Roving herds of sheep constantly crossed the road. No one could doubt being in the sheep country of Scotland as all the hillsides were dotted with sheep. Scattered here and there were farmhouses, many of which had long been abandoned, and the thatched roofs were falling to the ground.

As we reached Thurso, the storm had subsided and left an almost imperceptible morning breeze. We stopped our cars to get breakfast at the hotel, but Father noticed a sign across the street which diverted his interest away from eating: "Wm. Oman, Grocer." "There is a family name!" he exclaimed. "My grandmother's maiden name was Ellen Oman, and I was given 'Oman' for my middle name!" and he immediately went into the store to see if he could find a relative in the proprietor.

During breakfast, Father telephoned to Mr. Abroch MacKay, the "man who knows all about the McKay clan." Abroch MacKay turned out to be an elderly, cultured, and educated gentleman who possesses a wealth of material about the history of northern Scotland. "Yes," he began, "I have a letter concerning your grandfather, William McKay, written by the postmaster of Janetstown where William McKay lived." He graciously presented this letter together with two pamphlets, one of the account of the 1935 meeting of the McKay Clan Association in London; the other a small history of the McKay clan. Father, in turn, gave Mr. MacKay three pounds for a rare edition of the *History of Caithness*.

We are told that the McKay clan once owned all of the county of Sutherland, as far back as 1160 when history tells us of the "expulsion of the MacEths (McKays) from Moray." Between the years 1815 and 1818, however, "the Strathnover Clearances of Sutherland took place to make room for sheep" and hundreds of families were driven out into the county of Caithness. Among these was a great-great-grandfather of President McKay.

"When I was here in Scotland fifty-four years ago," said Father, "I located the home built by my grandfather William McKay, and I think I can find it again. Go straight out this road to a village called Janetstown." After we had gone two miles ("which is much faster than when I was here before," remarked Father; "I was a poor missionary and always walked such short distances") Father pointed out a small, two-chimney, rock house left of the road. "There it is!" and his eyes sparkled with joy. "We shall inquire in this house here, because it looks as though the old home is unoccupied."

We didn't need to knock. Faces were already peering out the window and a man came out to greet us, introducing himself as Charles McIver.

"McIver!" exclaimed Father. "It

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Birthplace at Janetstown (near Thurso), Scotland, of David McKay, father of President David O. McKay. "But and Ben" home was built by William McKay, grandfather of President McKay. From left to right: Elaine and Carolyn Reiser, Sister Reiser, President A. Hamer Reiser, President David O. McKay, Sister Emma Ray McKay, Elder Richard Orgill and Dr. Llewelyn R. McKay.

was a McIver to whom I spoke fifty-four years ago when inquiring about the old home."

"That's right; that was my grandfather. I read in the papers that you were in Scotland and knew it must be you as soon as you stepped from the car. Yes, indeed, that's the house across the way where the 'Black Minister' used to live. My father spoke of it many times!"

I learned later that Father's clan was known as the "black" (dark-haired) McKays to distinguish them from the "light" (blond-haired) clan. William McKay was called *minister* after he joined the Mormons.

Charles McIver had come into possession of all the adjoining property to his house including the old McKay home. "I'm sorry," he said, "the old place isn't very presentable. I use it for storing potatoes now. You are welcome to drive over if you like and look at it."

Indeed we should like to do so. As predicted, the sun broke through the clouds and smiled at us as though he were reflecting the joy and happiness in Father's heart.

As we all gathered in front of the home, tears came to Father's eyes as he looked through the door. "If it had not been for two missionaries knocking on this door about 1850, I shouldn't be here today! In this little "but" and "ben" (living room and kitchen) house were born my father, Uncle Isaac, Aunt Ena, Aunt Kate, and Aunt Isabel. Fifty-four years ago I knocked on this door to inquire if this is the old home. A sweet old lady opened the door, and I told her who I was. She turned into the kitchen, and I thought 'Aha, now that she knows I'm a Mormon, she won't let me in,' but she called out: "You'll come richt in an' you'll sit right doon. An' are ye Willie's grandson? Ach 'a nee, Ach 'a nee—I'm gettin' auld! They used to dip 'em i' the burn—Do ye do that noo?"

"I can still see that dear old soul standing here. Her name was also McKay, but no relation as far as we could figure out. She treated me royally and hoped I'd come back again. Well, here I am again, but time has taken its toll."

Father explained how the inner hall ran along the front of the house leading at the left into a living room and at the right into the kitchen; the single bedroom situated between. The cooking was done on a small stove set in the fireplace. We admired the thick, foot-and-a-half walls of stone, still as sturdy as ever. In the garden which once flourished were still some plants of rhubarb, the same "strawberry" type as my grandfather had in Huntsville. It is not improbable that the Huntsville variety originated from this plot.

We took many pictures and returned across the street to thank Mr. McIver. This time Mrs. McIver came out of the house and also her bashful daughter—who needn't have been bashful, for she is very charming! When told of the old Mrs. McKay who met Father fifty-four years ago, Mr. McIver informed us that she was his aunt and that she passed away in 1918.

It was worth the trip to see how much joy had come to Father and how gratifying it was to him to be once again in the land of his forefathers and particularly to be in his father's birthplace.

I could see that he was reluctant to bid farewell to the old homestead. Undoubtedly it hurt him to see it falling into ruins because as we drove away, he called to Mr. McIver: "Please take care of the auld hous!"

"Do you know," Father said as we sat down that night to supper, "I should like to see the old place restored as it used to be."

I couldn't eat much supper, because, somehow, there was a lump in my throat.



Balloch, port at the tip of Loch Lomond, Scotland.



The famous "Brig o' Turk," one of President McKay's favorite spots in Scotland.



Marvin O. Ashton

MARVIN O. ASHTON

AND THE UNDERSTANDING HEART

by Naomi Shepard MacCabe

MANY OF us knew him as a member of the Presiding Bishopric. Some of us knew him at the Utah State Capitol, as a member of the House of Representatives, as president of Highland Stake, or as bishop of Wasatch Ward, (now) Hillside (Salt Lake City) Stake.

Maybe you did business with him when he was president of Sugar House Lumber Company or of the Rotary Club or when he was working on one of the dozens of other jobs he always held.

All of us will remember the twinkle in his eye that reminded us not to take ourselves or the world too seriously.

He lived with a zest and enjoyment that few men know.

Sister Ashton once said to me, "He has a heart of gold. It is big enough for every man, woman, and child in the ward."

That was when he was bishop of Wasatch Ward, and I was a teenager living next door.

In those days I never saw him walk. He always ran. Like the day he made up his mind to build a chapel in Wasatch Ward!

He came running across the lawn that separated our homes, in his shirt sleeves. He took our back porch steps two at a time before he knocked at our door.

"Get your picks and shovels," he called, as I opened the door, "We're going to build a church!"

He never said, "You do this." It was always "We'll do this."

His enthusiasm was so great, his sincerity so strong, that news spread fast.

When the building committee turned the first sod, every man, woman, and child who wanted to take a turn at the shovel were numbered among the firsts.

We all felt a keen responsibiilty toward getting that chapel built. He made every member feel that the completion of the building would be a personal accomplishment.

While we worked, Bishop Ashton was there, along with the rest of us, in overalls. He never stopped until the last man had gone home. He went among us, smiling and joking, making us feel that it was not work but fun.

He knew how to play, too. Some Saturday nights while we were working, he'd call a halt around eight o'clock. We'd all go the few blocks to his home, stretch canvas, and dance and eat ice cream and watermelon.

We teen-agers adored him! Several of us used to ride with him in his Ford to the Irving Junior High School. That was when he was manager of the Sugar House Lumber Company, which is across the street from the school.

He would come steaming out of his house, his overcoat flying as he took his porch steps two or three at a time. He'd honk his horn lustily if we were not already in the car. Then he'd start singing, "Never Be Late to the Sunday School Class."

One morning when I was the only passenger riding to school, he was very quiet.

Just before letting me out he said, "Abraham Lincoln once said, 'I have been driven many times to my knees by the overwhelming conviction that there was nowhere else to go, my own wisdom and that about me seemed insufficient for the day.' You can get down on your knees in your heart and ask for guidance. That's what I've been doing this morning. Thanks for keeping quiet."

He loved Abraham Lincoln. He'd talk about him as if he were a living brother and quote his sayings. It was Bishop Ashton who first made me acquainted with the greatness of Edwin Markham's poem about Abraham Lincoln, "The Man of the People."

Bishop Ashton always had time for everyone and everything. He lived by the commandment, *Love thy neighbour as thyself.* He used to say, "Love every man, woman, and child who need help. Then help them!"

He was a man of action. He practised what he preached. One night, just before Christmas, we'd gathered around his kitchen table to help Bishop and Sister Ashton pack baskets for the needy. I remember his saying, "There's one thing you can always be certain of, you'll never want as long as you share with others and pay your tithing."

He understood the needs of the youth of the ward. He'd pray and sing and play ball with them. More than once I've seen him fall flat on his face to touch a base with his hand that he couldn't reach with his feet.

He knew their hobbies and dreams and he used to say, "Hitch your wagon to a star, then don't fall off."

He was never too busy to listen to troubles. He never criticized or

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—*Photograph, courtesy J. I. Case Co.*

An example of modern farm machinery is a tractor pulling a disk plow.

Can Farming Be Made to Pay?

by Thomas L. Martin

DEAN, COLLEGE OF APPLIED SCIENCE, BRIGHAM YOUNG UNIVERSITY

This question is a very important one just now, because many people are becoming concerned about the declining farm population. Far too few young people desire to stay on the farm. A vision of more satisfying work in other walks of life seems to attract them. Many reasons are advanced why so many young men do not desire to undertake life as a farmer. These young people mention the lack of attractiveness; the increased labor because of poor physical soil conditions; the decreased yields because of lowered soil fertility; the increased number of plant diseases, because of depleted soil; and many others. However, they do not seem to know that with scientific measures applied, all these negative conditions may be overcome.

There are, however, many farmers who say that poultry farming pays, that hog raising is profitable, that sugar-beet farming is lucrative, that dairy farming pays very well. The men who make these assertions—and they are to be found among the experienced—must have reasons for their claims.

Glancing around this western farming area, we find many farms and homes where success is evident. A certain farm in one of our neighboring states had been neglected for a long time. It had been depleted to the point that the owner decided the farm should be abandoned. Two tons of sugar beets an acre was the maximum yield. Experiment station workers took charge of this farm. Using barnyard manures, green manures, and crop rotation, they changed the yield within five years *from two tons to thirty-three tons of sugar beets an acre.*

A former student of Brigham Young University moved into the Lower Snake River Valley in Idaho. He took over some farming land that was yielding eight to eleven tons of sugar beets an acre. He became a dairyman and put all of the manure back on this land. In less than nine years he had transformed that farm. He raised sugar beets year after year according to a definite system of manuring and rotation. The average yield of sugar beets on that farm is now over thirty tons an acre. Many other illustrations could be given to indicate that sugar-beet farming can be made to pay.

A recent girl graduate of the animal husbandry department of Brigham Young University claims that hog raising is a most profitable enterprise. This student says that pigs farrowed in January and February will sell in August and September when prices are high. She says most people have their pigs farrow in March and April, then sell in October and November when prices are low. She applies a systematic method of raising hogs and says that because of her system she can make more money raising hogs than in most other kinds of farming.

Many an orchard has been lifted from failure to success because the

orchardist planted alfalfa or sweet clover between his trees and allowed the material to grow and fall down as a mulch year after year without being cut. As a result, the little rootlets feed at the surface of the soil in the mulch that is created. In this condition iron is liberated chemically in sufficient quantities to prevent chlorosis and to control many other diseases. Thus the quantity and quality of crop are all that could be desired. Orchardists who carry on this practice have materially increased the intake from their orchards.

Many poultry raisers have given up their work as a losing proposition. Yet, there are other poultrymen who are meeting with success. The latter use built-up litter, feed properly, buy grains at the right time, utilize all laborsaving devices. They leave nothing undone that will promote a profitable business. Many of them testify to making $1800.00 net annually from four hundred hens. What they make from a flock of between two thousand and ten thousand hens is greatly increased proportionally.

In the matter of dairying we find again two kinds of operators, those who are discouraged, and others who say it pays very well. One dairyman from a nearby valley gave me some figures which were fascinating. He answered my question, "Can dairy farming be made to pay?" Although I realize that conditions and costs vary, let me reproduce our conversation:

"On the basis of my experience, supposing I want to own a dairy farm of thirty cows, I should be able to buy good dairy animals at $300.00 each. Thirty of them would cost me $9000.00. Land during the last ten years could be bought for $300.00 an acre in our area, and eighty acres would cost $24,000.00. I would need a home and some farm buildings. As prices have been during the last few years, I could get a home and buildings for approximately $10,000.00. Equipment would be needed which would take about another $5000.00. The upkeep and interest if allowed a ten-year period would cost $15,000.00. I would need some help at various times, particularly during the summer. I would, on the average, need $100.00 a month for this additional help. I would allow myself $150.00 a month for my work during this ten-year period. I think for the time for which I have given you the figures, I could consider myself fairly well paid. This would cost $18,000.00. Add all of these together, and it will be found that I have involved myself to the extent of $93,000.00."

Could this farmer pay off in ten years? My informant claims that he can. Notice how this man reasoned:

"A cow should produce 375 pounds of butterfat each year. This is not too much to expect from a good animal. The average production in the state is only two hundred pounds to the cow; but a good dairyman would not be satisfied with that. The average produced at Brigham Young University dairy farm in one year with a Holstein herd is 483 pounds of butterfat to the animal. A Mr. Yost of Midway, Wasatch County, owner of a profitable Guernsey herd, said, 'A cow must make not less than 280 pounds of butterfat with her first calf and four hundred pounds when matured, or out she goes.' So, 375 pounds of butterfat each cow is a reasonable amount to expect. Thirty cows would produce 11,250 pounds each year. During the years 1939 to 1949, this successful dairyman told me the average price paid for butterfat was $1.15 a pound. The winter that these figures were investigated, the price paid for a pound of butterfat was $1.35. The $1.15 a pound average is a fair figure over a ten-year period. The freight on this butterfat cost around fifteen cents a pound. This leaves one dollar a pound that the farmer receives. A total of 11,250 pounds produced by thirty cows equals $11,250.00 a year. Over a ten-year period the total would be $112,500.00. Subtract the total cost of $87,000.00 from the money received for butterfat sold, there would remain $25,500.00 extra. In addition to this, he would own his cows, his herd, his equipment, and would have received a good salary for his work during this period."

This illustration of my farmer friend would be a little difficult to establish in detail during these inflated times, but the man gives one an idea that farming can be made profitable. He did make it pay. During this same period, there were many farmers who said it could not be done.

What can we say when an experienced and successful dairyman gives us these figures and demonstrates on his own farm that the project as explained can be made to pay? Nothing has been said about the calves that are born during this ten-year period. This should be added to the profits. There are other incidentals that should be added to the profits, not the least of which is the increased fertility of this farm because of the application of the manure from these animals. Many other stock, too, do well and are inexpensively taken care of where a thirty-cow dairy herd exists.

There are possibilities in farming. The teaching in our agricultural colleges supports the idea that farming pays. Young men should be en-

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No doubt the time will come when more and more families will make farming a profitable venture.

Turning Wheels

by Ora Pate Stewart

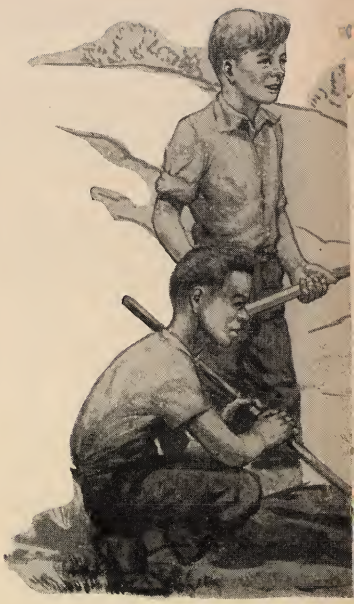
Amos Foster sat on a sizable rock under a cottonwood tree and poked at a weed with his cane. It had been years since he'd visited the place, yes, years and years! The spot, when mentioned at all, had always been referred to as "up the creek," although the creek itself had been re-routed to higher ground and had for several decades now been known as the Citizens' Utility and Irrigation Canal Project, a name which civilization and a trough of cement had imposed upon the quiet little stream. It had submitted obediently, and only the faintest trace remained of where it had wound down among the willows and cottonwoods during the untamed years. But trees and rocks had held their ground. This tree and this rock had marked the place still occasionally remembered as up the creek. The thing that tugged at the heart of Amos Foster was the fact that remembrance had become only occasional.

He remembered the first time he had ever been up there. His mind turned back the seventy-odd years. He was three. His father had held him over a gaping oblong hole and told him to say good-bye to his baby sister Mary. Then his mother had snuggled him into the homespun folds of her dress while his father and the bishop had shoveled the brown earth over the small homemade box. Only the day before they had been playing in their father's carpenter shop, he and baby Mary. She was just tall enough to reach the workbench on tiptoes. Amos was able to see on top of the workbench. He found some shiny wood screws to play with. He divided them with Mary. Mary loved them. She tasted two or three and then swallowed them. Amos had cried then, and their father had come running. Mary had died in his arms.

The weeds gave way to the prodding of the cane, and Amos Foster tapped the divot of earth thoughtfully back into place. Might as well let the weeds grow. At least they were green. He arose and stretched his cramped joints and looked down the road where he had come an hour before. The only traffic during the hour had been a rumbly pick-up going down with the morning milk, and the same truck a half-hour later chugging back up toward the canyon above, jostling the empty cans. But this was the first Saturday morning in May . . . and there would be comers! There had been comers the week before. Amos studied the evidence they had left . . . three or four spots of crudely spaded earth.

People were becoming extravagant with the world's bounties. But then, there was an extravagance of the bounties themselves. It was a good age. Amos had no thought to revive the days of his father nor for that matter the days of his grandfather. No. They had created this age of comfort for him, and he would accept it gratefully. He had himself seen a part of their struggle and sacrifice. But the reminiscence, nostalgic as it was, could not truthfully recall these as the *good* old days. They were hard and sacrificial. Amos thought of his grandfather who had lain not three feet from this very rock for sixty-five years. The frail little grandmother had preceded him. Together they had walked across the plains, and together they had carried their tiny twin sons, Jacob and Esau. When their shoes were gone, they wrapped their feet in rags. And when the rags wore away, they wore blisters. Having heard the story retold from his infancy on up, Amos recalled that he had been a fair-sized boy before he had learned that "blisters" weren't a type of pioneer moccasin.

Amos Foster drew his father's watch from his vest pocket. It was nearly noon. Even boys born to this age of extravagance and ease should be about by nine. He arose and looked down the road. They were coming now—four of them on bicycles. They had two shovels and a spade. Amos sat down again. It would be just as well if they didn't see him right away. The willows were fairly leafy, and Grandmother's wild rosebush sheltered the spot from the road. Amos Foster waited.



There was the whirring sound the wind makes as it glances off pantlegs only to be caught in bicycle wheels, and the louder, crunching sound of narrow tires treading the thin gravel overlay of the up-the-creek road. Amos waited.

"Wouldn't it be something if we could get a whole skeleton?" asked a voice in variation of an ungendered register. At least, the boys were really quite young, Amos observed. The bicycles slowed to a stop and were stacked carelessly in the hollow that once had been the creek.

Amos Foster stood, then. He wanted to meet them from his full height.

"Good morning, boys!" He smiled broadly from one to the next. There was only one of the four that he knew—Lafe Sargent's boy. Yes, Lafe would have done the same thing. And so would Jeremiah, his father. Amos wasn't surprised. But all that showed on his countenance was the smile.



"Why, Mister Foster," exclaimed the Sargent boy, who still clutched his shovel, "you're making a grave!"

"I see you brought your shovels along." (One boy dropped his shovel and another one put his spade behind him.) "Gonna do a little diggin'? Sego lilies maybe. They're mighty delicious. Mighty delicious. Only sego lilies are better a month from now. Ya' really ought to let 'em go to seed, so there'll be more next year. We ought'ta cultivate the sego lilies special because more than a hundred years ago they saved the lives of the pioneers. But I can't resist just one or two each spring. Just can't resist them. Yep, in the spring a boy's gotta dig one or two sego lilies."

"We wuzn't gonna dig sego lilies," said the boy with the spade. And a companion clapped his hand over the smaller boy's mouth.

"Maybe angleworms, then. A boy has to dig angleworms in the spring. When does the fishin' season open? Pretty soon now, doesn't it? Yep, a boy has got to dig a few angleworms in the spring."

"We wuzn't gonna dig any—" The hand to mouth gesture was repeated.

"Well, in the spring a young boy's just got to dig, I guess." Amos Foster



picked up the shovel that had been dropped. "Even an old boy sometimes has to dig." He laid his cane down carefully, pointing it due east of the center of the rock. "One span o' cane to the east," he said under his breath as if he were quoting from a map out of some adventure story. He measured the length and width with the cane, scooping the earth at each place and drawing a rectangular trench from point to point with the shovel. From the further bank that used to bound the creek he brought shovels of dirt and began heaping them in the enclosure and working it into an oblong mound.

"Why, Mister Foster," exclaimed the Sargent boy who still clutched his shovel; "you're making a grave!"

"So I am, son. So I am," said Amos. "And do you know whose grave it is? It is my grandfather's grave. Do you want to help me make it?"

"Did *you* have a grandfather?" asked the boy with the spade. "Jeepers, he must be old."

"He wasn't as old as me when they laid him here," Amos answered as he smoothed at the mound. "He had to work too hard. Here we have to go off of a Saturday morning and dig, just to keep our energy from splittin' us out at the seams. But not him. He had to get up before daylight and do his chores so he could spend the day makin' dobies for the fort so as to keep the Indians out of the settlement. I was born in that fort. There wuzn't many Indians in my day. But there wuz plenty in Grandpa's. One night a big Indian might have kidnaped my grandmother and her little brother and the twins if she hadn't set fire to his braids with a stick of kindling wood. They wuz bad. Grandpa never even got time to dig his own well for thirty years. I remember when he dug that well. He was so proud. And it was the greatest luxury in the world to Grandma. She planted sunflowers up and down the walk and carried water to 'em in a bucket. She walked to the canyon and dug up a wild rosebush and planted it in her dooryard. Everybody told her it would die, but she just kep' on lookin' after it until it made an arbor over the walk. When she died my father and his twin brother Esau took a shoot off that rose and planted it on her grave. It's grown

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NEGATIVE Versus POSITIVE

by Sterling Calahan

What personality traits of unpopular teachers are most disliked by students?

A GRADUATE student at George Washington University selected for his master's study the rather formidable task of discovering what attitudes and personality traits of unpopular teachers were most disliked by students on the secondary-school level. Results of this investigation had a peculiar relation to the principles of Christianity.

As part of the investigation, anonymous written statements of dislike were solicited of a wide variety of participants. An examination of several of these reveals personality deficiencies which might well have been eliminated through adherence to the doctrines of the Savior. Students were asked to make statements and indicate characteristics concerning only their most disliked teachers. In addition to specific statements, pupils were also asked to indicate, in the order of dislike, a series of negative traits found in disliked teachers and taken from a check list of sixty-three such items. The following are the seven most-frequently-mentioned negative traits in the order of times mentioned:

Used ridicule, was sarcastic
Was partial to certain students
Was not sympathetic toward students
Had disagreeable personality
Was unreasonable
Was narrow-minded
Threatened and frightened students

An examination of these personality deficiencies reveals that they were totally absent in the Master Teacher. Not only is this true, but also in all cases he exhibited the opposite positive trait.

Most frequently mentioned on the list was "used ridicule, was sarcastic." The fact that unpopular teachers ridicule their students is made evident by the unflattering remarks of some of their charges. One pupil states that his "teacher was rude to all and mean for no reason" and that "he was finally put out of all schools." Many schools are not so easily rid of their "bad-penny" instructors, for the remarks of many reflected the opinion of one girl who said, "The teacher ridiculed something I said the first day I met her."*

It must have been a great temptation for Jesus in the face of repeated unjustified criticism to retaliate with sarcasm. But having vision far beyond the scope of the ordinary mortal, he saw the futility of such a procedure. His was at all times the positive approach. Even at the supreme moment when mortality was slipping from him, his attitude was one of compassion: "Father, forgive them, for they know not what they do." At the one time in his life when we find evidence of righteous indignation at the unholy activities which had been carried on in the temple, he did not resort to sarcasm. Rather, his anger was of a forthright, open nature; there was no evidence of the underhandedness of sarcasm. Ridicule was entirely foreign to the transactions of this great Teacher. He did nothing, said nothing, that would indicate anything but a completely magnanimous desire for the forgiveness of his oppressors.

The next most-frequently-mentioned item of dislike with reference to unpopular teachers "was partial to certain students," might be argument-provoking when the attempt is made to speak of Christ as being wholly impartial. Christ was, of course, the true believer in complete democracy for us all, for was it not he who in the face of Satanic opposition proclaimed the right of free agency to be superior to that of force? Nor was he passive in his belief; he was willing to translate his belief into good-dispensing action—his earthly mission.

Students will forgive pedagogical deficiencies but not personality deficiencies.

*Verbatim statements have, in many cases, been used only in part, and but a very small fraction of the several hundred responses could be cited in this article.

But the scoffer says of the supposed partiality of Jesus, "How about his favorite disciple, John the Beloved? Surely that can't be denied." It probably cannot be denied that he who like other mortals was composed of "body, parts, and passions" was not entirely free of emotion, yet intelligence tempered every act which he performed, provided a perfect coordination of the emotional with the unwaveringness of divine objectivity.

Participating students felt that the characteristic "not sympathetic toward students" ranked very high on the list of negative traits, for they assigned it a third-place position. Many of the respondents gave evidence of having teachers who were totally lacking in fundamental human sympathy, the quality of understanding.

Many of the great men of history have possessed this quality of understanding in generous abundance. In many instances it has been the source of their political success and has formed an essential cornerstone in the structure of their greatness. Christ, however, more than any other, seemed to touch the heart-strings of people from every social and economic station. His popularity must have been tremendous although relatively little is said directly about his appeal to the masses. The story of the feeding of the five thousand gives credence to the supposition that great throngs frequently gathered to partake of his wisdom. He was besieged by requests from all sources because people felt that he "understood." That this feeling was justified is borne out by the fact that sinner and saint alike came to him for counsel. Surely if anything other than the light of understanding had



—*From a painting by B. Plockhorst*

"Suffer Little Children to Come Unto Me"

been exhibited, such would not have been the case.

Fourth on the list of disliked traits found in teachers was a "disagreeable personality." This characteristic might well have formed the heading for the first ten traits, for, without exception, they were related to personality.

Disliked teachers described by participating pupils almost without exception had negative personalities. If any one phrase could be coined to provide a concise picture of these unpopular teachers, it would be "weak personality." Students have a tendency to forgive pedagogical deficiencies, but where negative traits concerned with personality are involved, they grant no quarter.

The popular concept of the good personality fits very nicely into the activities of Jesus—with one exception. The plush-lined deceit of social flattery which has come to be the stock-in-trade of many who aspire to greatness was something which the Savior would not tolerate in his own make-up. Christ's forthrightness, however, smacked of gentle rebuke, yet there is no evidence that the underprivileged, the downtrodden received anything but the utmost kindness at his hands. The quaintness of his many parables was a never-ending source of enjoyment and enlightenment to those he attracted. His gift for saying the unusual left his enemies speechless; it provided his followers with godly sagacity. The farseeing wisdom with which he handled the case of the sinful woman who was to be stoned must stand forever as a monument to the imprudence of self-appointed judges. "Let him who is without sin cast the first stone" is a cry which has echoed since that time with an appeal far more penetrating than those which come from any human source.

Fifth among the disliked traits of unpopular teachers was that of being "unreasonable." Although one study of the investigation deals with the remarks of normally conservative graduate students who appraised their disliked teachers as they remembered them, their statements show ample evidence of unreasonableness. A few of these remarks will bear this out:

> My second most disliked teacher was unreasonably stern, having no tolerance for ideas other than his own in class. He had a negative rather than a positive over-all attitude.
>
> . . . He required more memorization than understanding.
>
> Her motto was "teacher is always right"; she was too opinionated. The goals of her classes were set beyond the reach of the average student. . . . She was very partial and never friendly.
>
> She was not only sarcastic but also unreasonably precise. Was unable to sense students' problems; talked over our heads. . . .
>
> He delighted in embarrassing pupils. Would "ride" a student sometimes for twenty to thirty minutes until he wore him out. He insisted that his way was the only right way.

Reason, it seems, is a quality which is interpreted in the light of one's own interest. If a certain course of action serves our purpose, we declare it reasonable; if it does not, we speak of it as being unreasonable. Christ, with the wisdom which surpassed us of this mortal sphere, acted in accordance with a higher plan of action. When he did something, it was not with the thought of gain for any particular man or group; he was aiming at higher goals. His was the course of true reason; and although his motives were not always apparent, there is no doubt that they were just and reasonable.

"Narrow-minded" was the sixth trait on which students focused their attention. The teacher who acts in such a way as to invite being labeled "narrow-minded" is inviting psychological disaster in the classroom. This does not mean that he must be without standards; quite the contrary is true. It does

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The GLACIER and the MOUNTAIN of ROCK

by Sharon Thompson
SEVENTEEN YEARS OF AGE

WE BEGAN our ascent of Mt. Timpanogos at 3:15 a.m., from the bottom of Aspen Grove in Provo Canyon. We climbed by flashlight. This portion of the climb was easy because there was a well-worn path, and the only difficult part of the trail was the large loose rocks along the way. About forty-five minutes after leaving, we came to Spencer's Falls. From what we could make out of them, they were very beautiful as the trail followed along their edge and then cut away from them.

As we climbed, the day became lighter. Just as we reached the snow line, at five o'clock, the sky was clear and glowing with the dawn's light. As we climbed higher, the light became brighter until, as we stopped to rest, the sun shot up from behind the distant mountains in a ball of orange flame and set the world aglow with its warmth.

We reached the halfway mark, where we rested and talked and sat and looked about us and marveled at God's works. We sat with our backs to a green meadow eaten short by the sheep. A huge mountain rose from the edge of the green expanse, lifting its head proudly into the sky to commune with God. In front of us we could see the path of glaciers and the deep waters that followed and carved the green valley below us. In the distance we saw the silver of Deer Creek Reservoir and the many irrigation canals, looking like silver fingers, creeping into the valley to stir it into life. Twinkling between a dip in the mountains were the lights of a still sleeping city, above us the sky was an azure blue studded with a few diamond stars. Around its edges the sky was burnt orange and flaming red with newly awakened life. Far above, we could hear the muted talking of a herd of sheep as they traveled the mountainside in search of food. Below us we could see the drops of a waterfall jump into the air, shatter into a million priceless gems, and then fall back to earth.

And still we climbed higher. We climbed to a knoll. As I climbed, I turned to look behind me. I saw the world, and I marveled. When I reached the top of that little hill, my breath was taken from me. There at the bottom of the hill was a lake reflecting the blue of the sky. From the middle of its shimmering depths rose an island of startling green, and towering above the lake was the glacier—a living monument to the days that had been, a tall majestic figure of a woman wrapped in a cloak of white, dabbling her feet in an emerald pool. To our right was a hill of green running from the edge of the lake to a meadow guarded by a mountain of rock shooting a mile into the air.

The glacier shouted to me, and the mountain of rock called to me, and in unison they challenged, "We dare you to climb us. We stand here, waiting for you to conquer us. But you are made of only flesh, and within you are the many weaknesses of man, while we are made of stone and have no hearts. We have stood for many years, and here we will stand for many more, for no man shall move us."

Then they whispered so only I could hear, "But if you succeed, your reward will be great, and your heart will rejoice."

I took their challenge, and my heart called back, "I take your challenge, and I shall conquer you and receive my reward."

Then my heart whispered so only the glacier and the mountain of rock could hear, "But first I must rest, for I am made of only flesh, and you are made of stone, and no man who is weak can move you."

So I rested and put my ear down on the meadow, and I heard the ticking of eternity and the creaking of the earth. When I was rested,

Through the Eyes of YOUTH—



Mount Timpanogos from the east, with Deer Creek Reservoir in the foreground. —*Hal Rumel Photo*

I went to the lake and drank its icy water and then turned and shouted to the glacier and the mountain of rock, "Are you ready? I am, and today I shall conquer you."

And up the wall of ice I went, my heart pounding, and my head dizzy, and every fiber in my body aching and crying for me to turn back; but in my mind were the words of the glacier and the mountain of rock, and those words were magnets to my rebellious body. Against its will it was being pulled to the top of the glacier.

As I reached the top, I turned and saw the wall of ice I had climbed, and I marveled at what I had done. Then I turned to the glacier and the mountain of rock, and I shouted, "See, I have conquered you, for I was strong! I am made of only flesh, but within me I have a heart and within that heart is a faith and beside that faith is God; but you are a glacier and a mountain of rock; and you are both made of stone; and you have no hearts. You were created by the same hands that created me. Those hands made you strong and me weak, but they gave you no heart in which to carry a faith and God. To me he gave a heart, and I am glad it is so. In my soul I feel compassion for you."

And the glacier and the mountain of rock were silent for a long time and only looked at me with sorrow in their eyes.

Again I turned, this time to seek my reward. And there it was in front of me—a valley as wide and long as the eye could see, where little silver roofs were clustered together making towns. At one end of the valley was Provo, and at the other end of the valley was my city. On the edge of the huge lake which spread from the middle of that valley to the mountains and from one to the other stood a living monument to man and industry—Geneva Steel.

I thought how great the towns and the steel plant had been on the ground, and how small and insignificant the lake and mountains had been. Now I suddenly realized that up here things were in their true proportion. The lake and the mountains were great and mighty, and the towns and steel plant were small and insignificant.

Then I knew why the glacier and the mountain of rock had sorrowed. They felt sorry for me with my great weakness to think that because man had a heart in which to carry a faith and God it made him stronger than anything else.

And suddenly I was very humble, for I had felt the power of his hands and seen the beauty of his works and I had been given a great reward for being weak and conquering the glacier and the mountain of rock.

"And Then, Along Comes a New Generation"*

by Adam S. Bennion
Of the Council of the Twelve

Two years ago, by legislative enactment, the state of Utah called into being a sixty-man commission made up of representative citizens of the state to examine the work of the public elementary and secondary schools in an effort to ascertain whether or not these schools were turning out the kind of product we look for in a democracy. The assignment proved to be a fascinating one. It's a good thing for citizens occasionally to take a look at their schools—institutions in which some really excellent work is being done. It is stimulating to catch a glimpse of the next generation and to know that they are a part of the thirty-two million young people now being trained for their place in the America of tomorrow. The future of this country is bound up with the training given to these children in the home and in the church and in the school.

In this study we met many outstanding teachers, one of whom I shall always remember. He had been a high school teacher for thirty-six years—had chosen to remain in the high school field because, as he said, "In adolescence these young people seem to be 'trying on life.' They are neither docile nor absorbed in routine. They are reaching out into the young manhood and womanhood that will be theirs tomorrow." He pointed out that each four years there is a new generation in high school; that he had lived through nine such turnovers. Then he said a thoroughly fascinating thing, "We just seem to get fully acquainted with one group of these challenging young people—get to know their ways, get used to their moods and uncertainties, and then, *along comes a new generation.* These youngsters come in with what appears to be a new approach—new hairdos, new costumes, new slang, new dance steps—but after the first shock is over, when we really get to understand them, we find them largely like their predecessors. Human nature doesn't change much."

When this teacher was pressed for his observations growing out of his thirty-six years of experience, he offered these three very significant generalizations:

"1. Don't be fooled into thinking that this new generation is made up wholly of wild young people. There are hoodlums among them, of course, and they get a good bit of play in the press, but it is my observation that fewer than ten percent give rise to all this unfortunate notoriety. The great run of these young people are fine, wholesome, vigorous, trustworthy youngsters.

"2. One of the major sources of difficulty with these young people is that some of them have parents who, having suffered hardship in their own youth, have resolved that their children will not have to work as they once did, and so these children are encouraged in a life of ease and indulgence. These are the students who give us real difficulty.

"3. Some parents pride themselves that they want their children to make up their own minds in matters of religion, free from any imposition of parental patterns. They say they want to leave their children free until they become eighteen to make up their own minds, failing to realize that in such a process the children may already have made the decision in favor of irreligion. In so vital a matter there can be no suspension of basic decision through eighteen years."

As we continued our study, we came more and more to appreciate the great significance of building boys and girls into men and women of character. And the schools alone cannot do that job.

Therein lies the challenge to the Church.

I recall those lines:

LOST—A BOY

"Not kidnaped by bandits and hidden in a cave to weep and starve and rouse a nation to frenzied searching. Were that the case a thousand men would rise to the rescue if need be. Unfortunately, the losing of the lad is without any dramatic excitement though very sad and very real.

"The fact is his father lost him. Being too busy to sit with him at the fireside and answer his trivial questions during the years when the fathers are the only great heroes of the boys, he let go his hold upon him.

"Yes, his mother lost him. Being much engrossed in her teas, dinners, and club programs, she let the maid hear the boy say his prayers, and thus her grip slipped, and the boy was lost to his home.

"Aye, the church lost him. Being so much occupied with sermons for the wise and elderly who pay the bills and having good care for dignity, the minister was unmindful of the human feelings of the boy in the pew and made no provision in sermon or song or manly sport for his boyishness. And so the church and many sad-hearted parents are now looking earnestly for the lost boy."

The great opportunity—aye, obligation—of the Church is to reach out and attract the youth of today to inspire them to become God-fearing men and women of tomorrow.

You remember that stimulating booklet of John Fiske, *The Meaning Of Infancy?* Let me quote the opening paragraph:

*From an address delivered over the Columbia Broadcasting System, June 14, 1953.

"What is the meaning of infancy? What is the meaning of the fact that man is born into the world more helpless than any other creature, and needs for a much longer season than any other living thing the tender care and wise counsel of his elders? It is one of the most familiar of facts that man, alone, among animals, exhibits a capacity for progress. That man is widely different from other animals in the length of his adolescence and the utter helplessness of his babyhood is an equally familiar fact. Now between these two commonplace facts is there any connection? Is it a mere accident that the creature which is distinguished as progressive should also be distinguished as coming slowly to maturity, or is there a reason lying deep down in the nature of things why this should be so? I think it can be shown, with very few words, that between these two facts there is a connection that is deeply inwrought with the processes by which life has been evolved upon the earth. It can be shown that man's progressiveness and the length of his infancy are but two sides of one and the same fact; . . . It is babyhood that has made man what he is."

What kind of program can the Church and the home follow best to safeguard and direct the youth of the land?

May I offer these five homely suggestions:

1. *Keep them busy.*

As someone has said, "Children are born going." With their boundless energy they will be doing something. Blessed is the youngster who is kept purposefully occupied with activities such as the following:

Household and farmyard chores; athletic games; paper routes; typewriting and shorthand; scouting; music—I have seen the whole moral tone of a community revolutionized by an outstanding band leader who built a prize-winning band of 125 youngsters—youngsters who never again roamed the streets.

Worthy participation in worthy places. There is a great challenge to youth in the query:

"What do you do when you don't have to do it?"

2. *Give them a pride in their body.*

I wish that every boy in America could have visited with me some

(*Continued on page* 794)



"In adolescence these young people seem to be 'trying on life.'"

—*Eva Luoma Photo*

Not Just for Time

by Lorraine R. Manderscheid

TWO YOUNG PEOPLE FIND AN ANSWER TO THEIR PROBLEM BY HAVING THE COURAGE TO SEEK COUNSEL



Bishop Jones . . . his silver white hair shining above his youngish face, listened intently to Jeanette's fervent words.

JEANETTE'S voice was rough with tears she was too proud to shed. "I don't see why you ever asked me in the first place if you didn't intend to go through with it."

Neil reached for her hand, but she jerked away impatiently. "Jeanette," he said, "listen to me. Not just with your ears; listen with your heart. I do love you. I want you to be my wife. But my furlough would be over before we could possibly get to the temple and back. Wouldn't you rather wait a few months and be married the right way?"

"A few months! How do you know it won't be years? Or forever? Neil Ernstrom, if you want me to marry you, it will have to be now or never!" Jeanette's face was set and stubborn, but she couldn't hide the trembling of her hands.

"Don't say that, darling. Would you really be happy with a home wedding? Do you want to hear those words 'Until death do you part' refer to us? Jeanette, I just don't go for makeshifts. I like real, sterling things —like you—and like marriage for eternity. Sweetheart, look at me!"

Reluctantly she turned and looked into brown eyes filled with an aching tenderness, and it swept over her in an instant that he really loved her. Her voice came softly then, "I know, Neil. That's what we've always planned, but this is your last leave before you go overseas. You may never— Oh, Neil, I love you so much. If I can't have a temple wedding now, then I'll take next best. I'd be satisfied just to know that I belong to you. I want to write you letters that begin 'My dear, dear husband.' "

"I know, darling; I feel the same things only more. But can't you understand, Jeanette? I just wouldn't feel right. I want to know that our marriage is sanctified and holy. Sweetheart, I'll come back to you. The waiting won't be long."

When he said "the waiting," there rose in Jeanette's thoughts the stretching loneliness of the months she had already waited for him. "Waiting" seemed to her then the most intolerable word she had ever heard. Swift rebellion brought her to her feet. "I'm not going to beg you any longer. After all, I do have some pride. You'd better go now, Neil, because I won't wait."

The boy in uniform sat stunned as she turned to leave him, but on a sudden thought, he jumped to his feet. "Jeanette! Wait! Let's go talk to Bishop Jones. We'll each tell him our ideas and ask him to advise us."

Her steps hesitated, and then she turned back with a breath of relief. "Oh, yes, Neil! I'm sure the bishop can convince you that I'm right."

Bishop Jones stood tall in the lighted doorway, his silver white hair shining above his youngish face. A warm handclasp and the twinkle in his deep-set blue eyes assured them of welcome. Come in! Come in and sit down. You nice kids have something on your minds?"

Neil told him why they had come and then suggested that Jeanette be first to explain her ideas.

Bishop Jones listened intently to Jeanette's fervent words as the tears she had strained before to control fell now unnoticed.

"After all," she finished, "it isn't as if we can't be sealed in the temple later on when Neil comes back from overseas. We have our whole life to do that in." Content with her logic, Jeanette sank back on the couch.

The bishop sat gazing thoughtfully at the toe of his shoe. Then he turned to Neil. "My boy, let's hear what you have to say."

Neil told of having witnessed a temple marriage just before leaving for his mission. "Bishop, I don't need to tell you because you already know. Somehow it seemed to me as if the heavenly Father himself could have been watching there beside the couple, smiling his approval. It was the most beautiful, sacred moment I've ever known. It seemed like every sound in the world, even the heavens, were hushed, listening to that simple, sweet ceremony. I've always hoped my marriage could begin like that. To me, there is only one right way, the Lord's way. Anything less is only legal, not holy. Besides I want to be sure my children will be born under the covenant."

The bishop sat with his head in his hands for so long after Neil finished that the young couple began to wonder if he intended to speak at all. At last he said, "I realize you want me to tell you which of you is right. Instead, let me tell you a story. Maybe it will help you with your decision.

"A number of years ago, before the Arizona Temple was built, there was a young couple in Arizona who had a problem a little like yours. The young man (we'll call him Hiram) was a farmer. The savings he had would pay for their trip to the Salt Lake Temple to be married, or, if they didn't go to the temple, they'd have just enough to build a small house. The girl (shall we call her Elvira?) wanted very much to be married in the temple, but her young man convinced her that they'd go as soon as the first crop was harvested. They were married by their bishop and began at once on their little house. The walls went up and the roof was on, but their money didn't stretch far enough for windows and doors. Hiram comforted his young wife, 'Don't mind that, Dear. We'll put them right in when we harvest the crop.'

"When the money for their year's work came in, Hiram was full of happy plans. They'd have enough for the windows and doors, a little furniture, and seed for the next year's crop. 'At last, sweetheart, you can take down that makeshift, and we'll have real doors in our house. We'll get a comfortable bed for you, too. No more restless nights on that lumpy straw tick.'

"A little disturbed to see no response in his wife's face, he said, 'Elvira, what's the matter?'

"'Hiram,' she replied quietly, 'there's something I want far more than those things.'

"'What is it, Dear? You know I'll get it for you if I possibly can.'

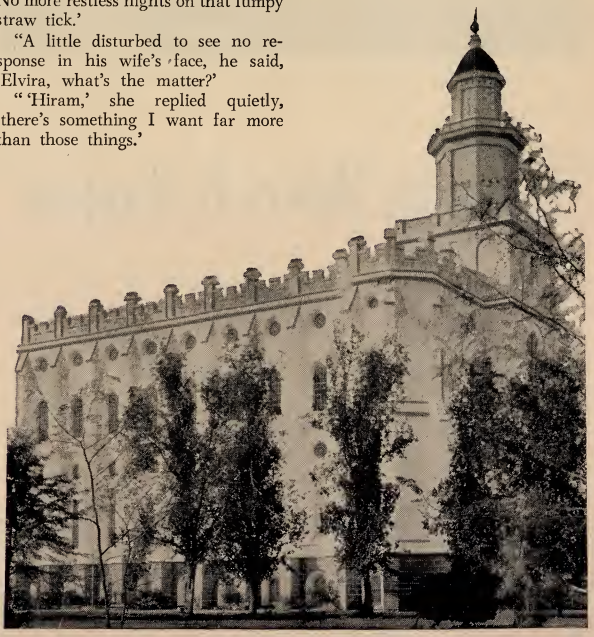
"'Hiram! Oh, how could you forget? I want to go to the temple to have our marriage sealed, so my baby can be born under the covenant. I never will feel that our marriage really has the approval of our heavenly Father until we go to the temple.'

"Hiram stood thinking over what she had said. It seemed to him Elvira wasn't being practical. After all it was more important that they have seed for the crop so that they could at least survive. And what about their soon-to-be-born baby? It would be a long hard trip over rough roads. What if she should get sick on the way? It wasn't that he didn't want to go, but . . .

"'Elvira,' he said, 'let's wait until next year. Our financial situation will be more secure. And we wouldn't be risking your life and the baby's if we wait till then.'

"'Oh, please don't say wait! I've waited already till every day seems like a year. I'm not afraid. Surely our Father in heaven will help us.

(*Continued on page 778*)





Group of Seminary graduates on stairway at Bonneville Stake Center.

"Planning Makes It Happen"*

by Mark E. Petersen

Of the Council of the Twelve

"Shall the youth of Zion falter
In defending truth and right?
While the enemy assaileth,
Shall we shrink or shun the fight? . . .
While we know the powers of darkness
Seek to thwart the work of God,
Shall the children of the promise
Cease to grasp the "iron rod'?"

THE ANSWERS to those questions in the song *True to the Faith* were given very emphatically yesterday in the panel that was held here, and if we were really to answer the questions, possibly borrowing the words of one of those who spoke in the panel yesterday, we might say, "Shall the youth of Zion falter?" and give the answer, "Not unless the leaders 'peter' out on us."

I have often told stake presidents as I have visited stake conferences that if they wanted to they could have the best stake in the Church. I have often told bishops that they could have the best ward in the Church if they wanted to. The big thing was in wanting sufficiently to put forth the necessary effort to do the job.

I remember one stake that ranked very low in many activities. The brethren, after a visit from one of the Authorities, who pointed out to them their situation as compared with other stakes, decided to do something about it, and they really got down and used some perspiration and inspiration. They got results, and now their stake is one of the banner stakes in the whole Church.

In another stake the work was particularly low in the Aaronic Priesthood activities. There were no standard quorum awards in those days in that stake, and very, very few individual awards. The brethren decided to do something about it, and they wanted sufficiently to put forth enough effort so that now about seventy-five percent of all the boys get individual awards, and up until the time the quorum awards were discontinued, every quorum in the stake received the standard quorum award. It was all because they wanted to.

I would like to read something along that line from President Dwight D. Eisenhower. President Eisenhower, you remember, is one of our great supporters of enthusiasm in religion, and President Eisenhower at one time was talking to a group of chaplains and others who were working in this cause, and Eisenhower (I will summarize it because the quote is too long) said that the principle objection he has to the chaplains in the United States Army is that they are not enthusiastic enough about

*Adapted from an address at M.I.A. Conference, Saturday morning, June 13, 1953, in the Salt Lake Tabernacle.

their work. They are not pushing the work enough. There is less religion in the army than there might be, so he told us, and the reason was that the chaplains were not on the job as they might be.

I take that back to us in the M.I.A. and every other phase of the Church work. We must have the attitude; we must have the determination and the desire to succeed. I will read you this little bit, coming from the governor of the state of Washington.

"I have a son, and right now he is very much in love. I am extremely happy because he is in love with a wonderful girl, but he is out in the Pacific right now on a Coast Guard ship, and he cannot communicate from the boat. His girl had a birthday recently, and of course a man in love wants to get a message to his girl on her birthday.

"Well, that ship travels on an arc over which the planes of the Northwest Airlines fly, and this young seaman of mine found a way to get into his captain's cabin and communicate with one of those planes, and the pilot carried the birthday message and delivered it in time to the girl."

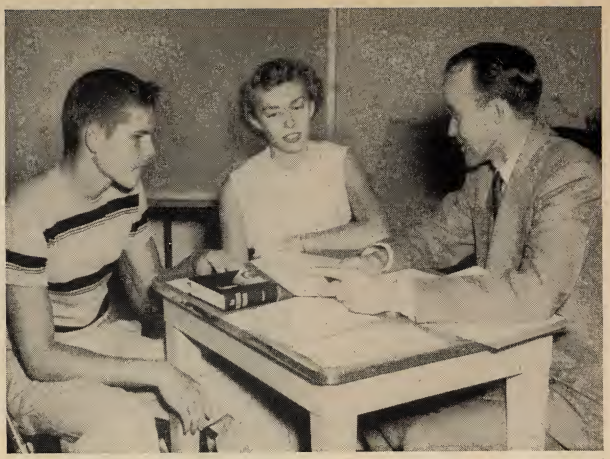
So, even a boy at sea, with no way, he thought, of communicating with his girl—a boy at sea who wanted enough to get that communication through—got it through, and he was able to pursue his courtship with the assistance of these men who were flying these planes.

I would like to give a few suggestions. I will make them short.

1. I would like to recommend that you executives accept the program as it is and that you decide in your minds that the program will work and that it will do a job for you.

2. I would recommend that you put that program into operation and don't just leave it on the family bookcase. Put it into operation as it is given to you by the general board. Do not take some parts and reject others. Do not take liberties with the program. Accept it as the formula of success and use it with a determination that you will make it succeed in your stake.

3. Get enthusiastic about your job. Bubble over with it, eat it, live it, work at it, breathe it, but don't go to sleep on it. The Lord expects us to be enthusiastic about our Church work. He commands that we be anxiously engaged in a good work. I would like you to look up your dictionary definition of that word *anxiously*, and think of it in terms of that boy out on the Coast Guard ship, who was so anxious to get that message home to his girl, and see if you can apply some of that kind of enthusiasm to your work in the M.I.A.



Officers and teachers in the Church should remember that "the whole plan of salvation is an individual matter. We do not save people en masse."

4. Decide that our work is an individual labor with each person who comes to M.I.A. I repeat, our work is an individual labor, not a mass production enterprise. Our Church has grown to a million and a quarter members, but in spite of its size, our work must be as much an individual labor as if we had but the original six who organized the Church in the first place. The whole plan of salvation is based on individual labor. We baptize people one at a time. We confirm them members of the Church one at a time. We ordain them to the priesthood one at a time. We give them their endowments one at a time. The whole plan of salvation therefore is an individual matter. We do not save people en masse. We do not have mass baptisms, nor mass confirmations, nor mass ordinations to the priesthood, nor mass endowments, nor mass marriages. It is all individual and personal. That is the way we must do our M.I.A. work.

Now you as M.I.A. people are as much committed to the salvation of souls as anyone. You were given that charge yesterday so beautifully in the general session that was held here. You must look at your activities as steps toward salvation. These activities must involve persons as individuals and not as groups. If you are in scouting, you must use scouting as a means of converting boys to want to be good Latter-day Saints.

If you are in M Men work, you must use it as a program or a means of converting those young men to be better Latter-day Saints. If you are in Bee Hive work, you must use that program as a means of conversion. It should not be based on a mass proposition but should be for each individual girl.

It is the same with the Gleaners and with the other departments. But you must not suppose that in even doing that you can do so on a mass basis. You must see that the individual heart of each of these people is touched. You check on the personal, individual participation of each class member.

Just because a boy or a girl sits and is quiet in your class does not mean that your lesson is sinking into his or her heart. Do you take it for granted that the boys and girls in your classes are absorbing what you give? You cannot take anything for granted. Find out the facts. Make personal, individual contacts. Give individual help. Remember the

(*Concluded on page 770*)

"Abide ye in the liberty wherewith ye are made free...."

by Rita J. Nash

CHAIRMAN, JUNIOR GLEANER COMMITTEE, Y.W.M.I.A. GENERAL BOARD



—*H. Armstrong Roberts photo*

A WISE young Latter-day Saint teacher, standing recently before a class of alert young people, asked: "Why does the Lord give commandments?"

The answer was immediately forthcoming: "For the good of the people." And others enthusiastically elaborated: "Because he loves us"; "To teach us obedience"; to guide our everyday living. . . . "

Each week in M.I.A. these same young people—and thousands more—are repeating aloud one of the Lord's most important commandments to the people of these latter days—given for our good—because he loves us—to guide our everyday living. It is a forceful, strongly-worded commandment, and it is found in the 88th section of the Doctrine and Covenants, verse 86.

> Abide ye in the liberty wherewith ye are made free; entangle not yourselves in sin, but let your hands be clean, until the Lord comes.

This is the M.I.A. theme for 1953-54. It should not only be repeated aloud, as it is weekly at Mutual, but also it should be understood—and obeyed.

This admonition—this commandment to "abide ye in the liberty wherewith ye are made free"—is not new to the world. It was given, also, to the former-day saints, for it was Christ himself who brought this wonderful new liberty to the earth. His gospel is the power that provides liberty for us—his gospel makes us free. Indeed, in the pre-existent world, it was Christ who assured liberty for mankind by giving us free agency—as opposed to Lucifer who wished to *force* all people to be good. Jesus insisted that we should have the freedom to choose our own course in life. And then, during his earthly ministry, he taught us that, of all the factors that deprive us of liberty, sin is the most vicious.

He impressed this lesson, one day, on the Jews with whom he was talking in the temple.

> Then said Jesus to those Jews which believed on him, If ye continue in my word, then are ye my disciples indeed;
>
> And ye shall know the truth, and the truth shall make you free.
>
> They answered him, We be Abraham's seed, and were never in bonadge to any man: how sayest thou, Ye shall be made free?
>
> Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin.
>
> And the servant abideth not in the house for ever: but the Son abideth ever.
>
> If the Son therefore shall make you free, ye shall be free indeed. (John 8:31-36.)

Afterwards, Paul of Tarsus took up this important teaching. He knew something of the bondage of the people of that day. Everywhere there was oppression and persecution for those who dared think life had a purpose other than to serve Tiberius Caesar. And then, suddenly, there was a light in the world, and a man from Galilee proclaiming that men should walk in freedom. And so Paul spoke these words to his brethren, the Galatians:

> Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. (Galatians 5:1.)

Paul reiterated this message of freedom in his epistle to the Romans:

> For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.
>
> For to be carnally minded is death; but to be spiritually minded is life and peace. (Romans 8:2, 6.)

And in writing to the Corinthians, Paul said:

> Now the Lord is that Spirit: and where the Spirit of the Lord is, there is liberty. (II Corinthians 3:17.)

(*Continued on page 792*)



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Sept. 26	San Jose State	Home	8:00 p.m.
Oct. 3	New Mexico U.	Away	8:00 p.m.
Oct. 10	U. of Idaho	Away	8:00 p.m.
Oct. 16	Utah State College	Home	8:00 p.m.
Oct. 23	Denver University	Away	8:00 p.m.
Oct. 31	Wyoming University	Away	1:30 p.m.
Nov. 7	Colorado A & M	Home	1:30 p.m.
Nov. 14	Arizona State	Home	8:00 p.m.
Nov. 26	University of Utah	Away	1:30 p.m.



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WEIGH YOUR WORDS

by Ezra J. Poulsen

BECAUSE a vast army of young speakers occupy the pulpits of Latter-day Saint chapels constantly, it is important for them to realize the far-reaching effects of the spoken word. Often, unintentional flippancies or inept statements give offense, defeating the very purpose of the effort.

Recently one of the speakers for our evening meeting prefaced an otherwise good sermon by humorous remarks which held up the members of a certain race to ridicule. The audience responded with laughter, and the effort seemed well repaid. Unfortunately, there were members of that race in the audience.

A story about a preacher, on another occasion, helped to enliven the sermon, yet it would have been an offense to any Protestant who might have been in attendance.

These are not isolated cases. They happen frequently as witness the remarks of a young woman in one of our stakes on the West Coast, "I'm afraid to invite any of my non-Mormon friends to attend meeting with me for fear they will be insulted by some unwise remark. Many of them are really very much interested in our religion, and I don't want them to be disappointed."

On another occasion, a well-educated young Latter-day Saint accompanied a Protestant girl to her church, though she would have preferred to attend his, because, he defended, "I was afraid she might be offended by the speaking."

The illustrations do not defend the attitudes mentioned but merely call attention to the effect of careless speaking and suggest the value of ease and graciousness in preaching the gospel, as well as the need for respecting the feelings of those whom we hope will be converted.

Thousands of our servicemen have attended religious rites conducted by the chaplains of other faiths, and in numerous cases have been impressed with the sincerity of these men. That their lives have been made better by these contacts, they have freely admitted. Not a few of these boys have expressed disappointment in things they've heard since returning. "We are too quick," they say, "to act and speak as if we couldn't see any good in anyone else."

The experience of a young air corps officer might be a case in point. As a prisoner of the Germans, trudging through January snow for days, he was particularly impressed by the heroism of the Methodist chaplain, who went up and down the ranks of freezing, starving men, encouraging them with words of faith and devotion and helping in every way he could. He walked, in going back and forth, several miles to every mile the company moved forward yet never gave way to his own weariness.

These new experiences, these new contacts should improve our understanding of human brotherhood, deepen our respect for good men everywhere, and serve as a stimulus to help us teach the gospel with a broad, friendly type of appeal. Our sermons, therefore, will have little use for anecdotes or illustrations with biting or depreciatory connotations toward anyone. The speaker might well ask himself, "Can I relate this incident, or use this comment anywhere, or be embarrassed if I know certain people are in the audience?"

Not only does this principle apply to our relations with those not of our faith, but also to our own membership. Many a returned missionary has deeply offended members in his audience by thoughtless remarks concerning the people, or customs, or financial status of those whom he has met in his labors in the country or district from which they came. Supposedly, we are a cosmopolitan people; we should be, drawing as we do, our membership from many nations and patterns of human culture.

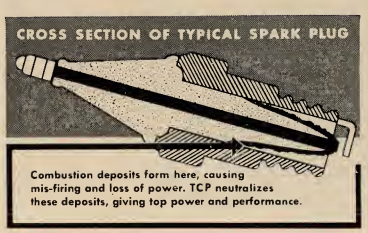
This writer observed that a devoted brother from a foreign country bowed his head and almost shed tears at a thoughtless but cutting remark uttered unthinkingly from the pulpit. Another example is that of a woman who never attends meeting when the speaker is a certain elder recently back from the mission field where she used to live, for fear his remarks will be derogatory to her native home, toward which she is very loyal. Unfortunately, she has had many such unpleasant experiences.

We may happily improve our speaking before religious gatherings

(*Concluded on page* 768)

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TCP is a special chemical additive which is added to Conoco Super Gasoline. It was specifically developed to overcome the loss of power and fuel caused by combustion deposits. TCP neutralizes harmful deposits on spark plugs—your plugs spark as they should. It prevents deposits in the combustion chambers from causing pre-ignition—"wild ping" is controlled. Thus, every time you fill up with new Conoco Super, it's like getting your spark plugs cleaned and your engine tuned-up.

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*Patent applied for by Shell Oil Company

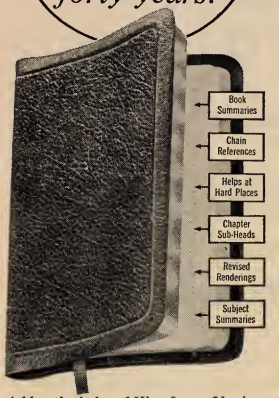
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Weigh Your Words

(*Concluded from page 766*)

with a little thought and study. A few points are worth keeping in mind. (1) Is the thought we want to say clear? That is, does it clearly express what is our intention that it should, without any dangerous, lurking afterthoughts, destructive of our purpose? (2) Does it promote goodwill, free from class, sectional, racial, or national bitterness? (3) Is it spiritual? That is, does it clarify or make more appealing a principle of the gospel?

The Question of Compensation

Richard L. Evans

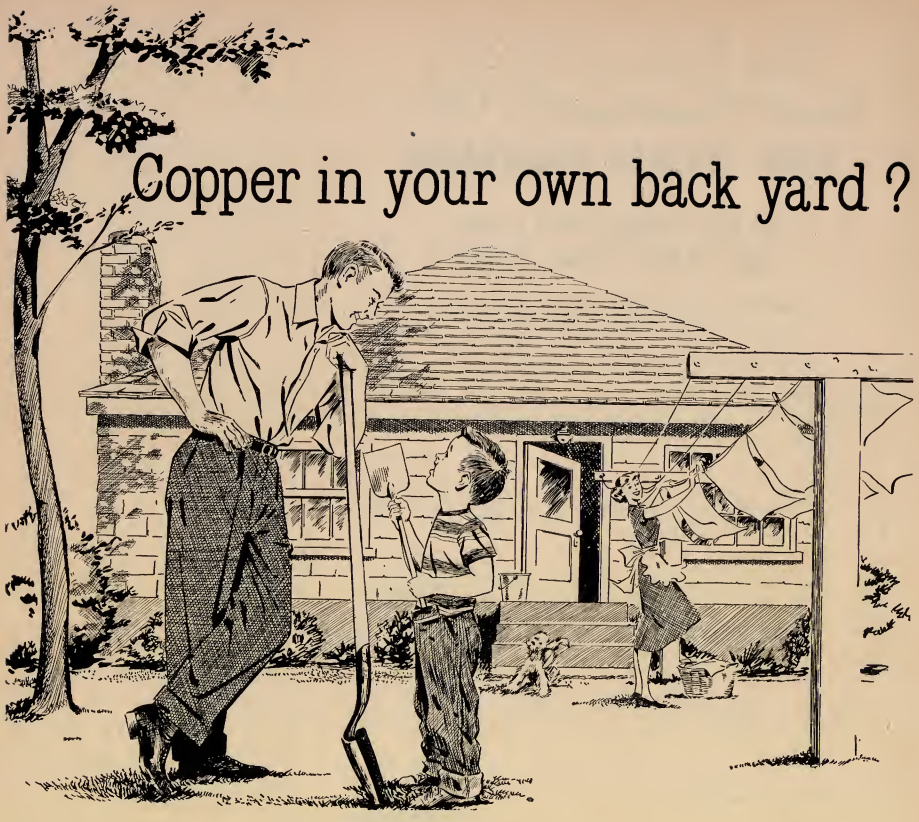
SINCE Emerson wrote his essay on compensation, it has been difficult to say anything new on the subject. But for a generation that may have forgotten, and for a generation that may not yet have become acquainted with it, perhaps some sentences could well be recalled, among them, these: "The world looks like . . . a mathematical equation, which, turn it how you will, balances itself" . . . "A certain compensation balances every gift and every defect" . . . "Things refuse to be mismanaged long" . . . "There is always some leveling circumstance" . . . "You cannot do wrong without suffering wrong" . . . "If you tax too high, the revenue will yield nothing" . . . "In labor as in life there can be no cheating. The thief steals from himself. The swindler swindles himself." . . . "Do the thing, and you shall have the power: but they who do not the thing have not the power" . . . "Men suffer all their life long, under the foolish superstition that they can be cheated. But it is . . . impossible for a man to be cheated by anyone but himself."[1] So much for Emerson and his essay. But this one thought further we should like to leave: There are some in the world who are willing, some less willing, some unwilling—to work, to serve, to give of themselves. And one of the lessons we earnestly need to remember is that life does not give its choicest blessings and satisfactions to those who deliberately withhold helpfulness and usefulness. It is true that a willing person sometimes seems to be imposed upon, but for every useful part he performs, he is somehow richly rewarded. Aside from all else, he feels good inside himself; while a niggardly, unwilling nature, which gives only grudgingly, is grudgingly rewarded. No doubt there will be some cynicism concerning this subject. And it would be difficult to prove to the satisfaction of the cynical just how, precisely, a person would be paid for a service, for an effort, for an activity for which he wasn't precisely paid. We cannot always tell the cynical *precisely* how nature will reward or how the Lord God will return good for good; but as surely as we live, he who withholds his hand from service, he who isn't going to do one stroke more than what he feels is his so-called fair share, is going to miss more than he can calculate. As surely as we live, he who shirks will shrivel inside himself, and he who hides his light loses light. "Every virtue is rewarded, every wrong redressed, in silence and certainty."[1]

[1] *Compensation*, Emerson.

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, JULY 26, 1953

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"Planning Makes it Happen"

(*Concluded from page 763*)

story of the ninety and nine. The Savior gave individual help. You must do likewise.

Is it too much trouble? Is it too much trouble for a missionary in the field to give individual help to an investigator? You heard yesterday that M.I.A. is a missionary organization and that each one of us is a missionary. Then we must be missionaries in very deed and give individual help to each one in each class, taking enough interest in each one to insure his or her conversion to the restored gospel of Christ. You may complain that there are too many in your classes. This is not ordinarily true. Regardless of the great Church growth, we can still give individual help. It is the policy of the Church to divide wards to keep them from getting too large; to divide stakes and missions for the same reason, and we divide classes for the same reason. We keep our units small for the very purpose of providing opportunity for individual help.

5. Hold up the standards of your work. Don't be like one merit badge examiner I knew about who was testing Boy Scouts, who thought he was doing a kindness to the boys by letting them slip by without really complying with the requirements.

You are giving awards also to girls. Are any of you letting the girls just slip by so that they can go with their age group? It is no kindness to a boy or a girl to get something they did not earn. See to it that they earn what they get. Do not teach them dishonesty by ignoring the requirements.

On the other hand, give them credit for all they do earn, and do not deprive them of their just deserts by keeping poor records or by doing your own work in a haphazard sort of way.

Teach well. Set high standards, and be thou an example of the best the Church has to offer.

I have here one of the recent numbers of the Scout magazine, *Boy's Life.* I like the caption clear across the top of the two pages, "Planning Makes It Happen."

"Shall the youth of Zion falter?" Not if the leaders do their jobs.



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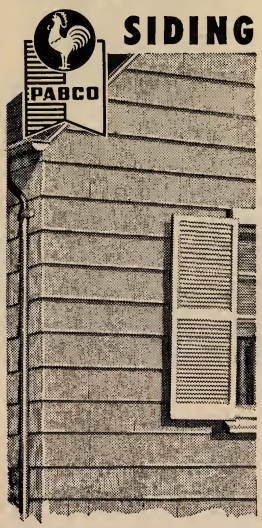
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The Constancy of Compensation

Richard L. Evans

MAY we look again at this question of compensation: Sometimes it may seem that rewards are long delayed. Sometimes it may seem that those who are selfish, that those who shirk, those who engage in sharp practice, those who follow forbidden ways, acquire an enviable living and live an enviable life. If it seems so, it is because we see only one side—for what is acquired by means that cannot be condoned, is not quite what it sometimes seems to be. To put it another way: Suppose we assume that the undeserving are sometimes successful. (To assume this would be to assume a narrow definition of success.) But if we knew enough, if we could see all sides (including inside), if we knew all the elements that go into the making of a man, that go into the making of his highest happiness; if we could calculate the full effect of the things that coarsen him, the things that make a callous conscience; the things that refine, that give understanding and appreciation and peace and settled purpose—if we knew all this we should know that, aside from so-called ultimate reward, there is a constancy of compensation. There is compensation in the very make-up of a man. In the words of William James: "Every smallest stroke of virtue or of vice leaves its never so little scar."[1] Every thought and act and utterance is being counted among the molecules and nerve cells and fibres. "Nothing we ever do is in strict scientific literalness wiped out."[1] And abused conscience, for example, impairs the acute capacity for appreciation. "Punishment" added Emerson, "is a fruit that unsuspected, ripens within the flower of the pleasure which concealed it. . . . Seed and fruit cannot be severed; for the effect already blooms in the cause . . . the fruit in the seed." . . . "What will you have? quoth God; pay for it and take it . . . Thou shalt be paid exactly for what thou hast done, no more, no less." . . . "The cheat, the defaulter, the gambler cannot extort the benefit" . . . "Everything has its price; and if that price is not paid, not that thing but something else is obtained. . . . It is impossible to get anything without its price."[2] Perpetually and perennially, in ways that we are not always immediately aware of, there is a reward received or a penalty paid for everything we do or fail to do. Aside from ultimate and eternal considerations, there is compensation in the very make-up of man.

[1]William James, *The Laws of Habits.*
[2]Ralph Waldo Emerson, *Compensation.*

"The Spoken Word" FROM TEMPLE SQUARE
PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, AUGUST 2, 1953

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TOO LATE THE YEAR

By Gilean Douglas

Now drifts the leaf across the errant head,
And laughter is a needle spectrum-swung
Upon the point of silence; all unsaid
Are words that clamored when the year was young.

And all unheard the padding of the night
Upon the crisp arbutus of the mind
As darkness fells the blaze trees of our sight
To build a rainbowed shelter for the blind.



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(*Concluded from page 755*)

mean, however, that what he does must not appear prudish to his students. The acts of the Savior were shockingly the other way. His was the quality of goodness directed at providing the greatest good for all mankind. It would have been a rare sight to behold the awed expressions of the self-appointed critics who were about to stone the sinful woman. There was no evidence of narrow-mindedness, and the utter logic of his statement to the group was to them shame-provoking.

The sick, the feeble, even the lepers were the friends of Jesus. Yes, sinners as well found a friend in him who was wise enough to differentiate between the sin and the sinner. His concepts were not provincial in any sense; they were as broad as the universe itself.

Disliked teachers follow a policy far removed from broad thinking. In their inability to handle specific situations, they resort to compensatory devices such as unreasonably strict discipline, severe punishment, and nagging. In one of the six studies "narrow-mindedness" was of such importance in the minds of the respondents as to be mentioned more frequently than any other bad trait.

As the seventh negative trait, the student raters indicated that their most disliked teachers "threatened and frightened students." Individuals in positions of authority without the proper respect for the personal rights of subordinates can exert a very pronounced unwholesome effect upon their inferiors. So it is with teaching. The student who does his task grudgingly under the coercion of his teacher has not received the full benefit to be derived from having done a necessary job voluntarily. Although few students complain directly about having been threatened or frightened, many of them make reference to these traits by inference.

The closest approach of the Master to frightening his contemporaries was found in the awe with which they looked upon the cause he represented, or, if non-believers, in his ability to perform miracles. His quality as a teacher was such that he did not find it necessary to resort to the coercion so prevalent in the personality of some teachers. He had the personal magnetism which inspired his followers to want to do good. His talent lay in inducing men to want to do right based upon internal desire.

This discussion has not been an attempt to compare the divine qualities of the Savior with those belonging to us of this earthly sphere. Rather the attempt has been to bring into focus the unseeming contrast of the flawless personality when superimposed upon the negative personalities of those of this mortal realm. In such light, the greatness of him after whom we would pattern our lives stands out in ever bolder relief.



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Turning Wheels

(Continued from page 753)

into quite a thicket now. But ya kin see here where it started."

"You mean your grandmother's under them roses?" queried the Sargent boy.

"Right here beside Grandpa," Amos affirmed. "You might get that cane and measure out a mound for her."

The boy made the measurements, braving the briars manfully.

"She was a little bit of a woman," Mr. Foster went on, "but we'll give her a full-sized mound. She sure earned it." He patted the finishing dabs of earth into place over his grandfather's head.

"Did anybody bring a knife?" he asked.

"Kerry did," said the small boy with the spade. And the boy designated as Kerry produced a jackknife from his pocket.

"Kerry, you can cut me some willows . . . big ones. Big enough to carve some history into. We might as well do this up right."

When the boy brought the willows, Amos Foster selected the two thickest. On one he carved in rambling letters, "EZRA NEHEMIAH FOSTER . . . he bilt the fort." On the other he carved, "MARY ELIZA KERRY FOSTER . . . she kep it." Then he bent the willows carefully into half circles and pushed the ends down into the newly mounded earth.

"They used to do this with wagon wheels," Mr. Foster began . . . but the boy with the knife interrupted.

"Your grandmother was a Kerry?" he asked after studying the simple monument.

"Mary Eliza Kerry."

"My grandmother's name was Kerry, too; that's who they named me for. But I don't know what her first name was. She was my mother's mother."

"Who was your mother?" Amos asked.

"Her name was Emily Carlisle."

"Then your grandmother's name was Sarah. We used to tease her and call her Sarry Kerry. Her father wuz the little brother that my grandmother rescued from the Indians!"

"Then we're kinfolks!"

"Sure we are."

"How many people were buried here?" the Sargent boy asked.

(Continued on following page)



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Turning Wheels

(*Continued from preceding page*)

Amos felt the sharp, inner prick of the exultation of progress. The boy had said *people*, not just *skulls* or *skeletons*. He drew a folded paper from his vest pocket. It was yellowed and brittle and very limp at the folds. Amos spread it out over his grandmother, turning it carefully, placing the top of the paper to the north. "About twenty-two, accordin' to this map," he answered.

"Who were they? Did you know any of the rest of them?" asked the boy eagerly.

"Oh, yes," Amos replied, "I knew some of them. This little grave here is my sister Mary. And this one next to her is my little brother Johnny. He died of diphtheria when he wuz two. And next to his is Ann She died when she wuz a baby.

"Jeepers!" exclaimed the boy with the spade. "Two sisters and a brother."

Judgment—Every Hour, Every Instant

Richard L. Evans

SOMETIMES judgment (in the sense of retribution and reward) is thought to be something rather remote—something to be ultimately arrived at but not necessarily now—something such as the "day of judgment" associated with heaven and the hereafter. But judgment doesn't wait (not any more than compensation does) entirely for an eternal future. It is operative in many ways, whether we are aware of it or not. In some measure we judge ourselves every day—every hour, every instant. "A man cannot speak," said Emerson, "but he judges himself. With his will, or against his will, he draws his portrait to the eye of his companions by every word. Every opinion reacts on him who utters it."[1] We judge and appraise and classify ourselves constantly by the things we choose to do with our time, our means, our money, by the people and places we prefer, by the selections we make of all of life's activities and offerings. We are, in fact, a living reflection of all that moves in our minds, of every thought and act and utterance—and intent. And what we are essentially, inside ourselves, is in itself a judgment. What we are, judges us as surely as water seeks a common surface. Some things may seem to go undetected. But none goes unrecorded or unjudged, whether we know it or not. And while we do not know by what process God, our Father, our ultimate Judge, will appraise and reward and punish, we can well suppose that when the picture of our life is rerun, when thoughts and acts and utterances are brought before us, and remembered, we shall sense what we deserve inside ourselves (even as we now do in some degree) and we shall need no outside accuser. We know now when there is a sincere warmth of approval within; we know when there is an inner uneasiness, and when there is cold and comfortless accusation. We judge ourselves constantly—"in silence and certainty."[1] The only place a man can find real peace is inside himself, and if that is what he wants, he must live to deserve inner peace and approval.

[1]Ralph Waldo Emerson, *Compensation*.

"The Spoken Word" FROM TEMPLE SQUARE
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"Yep," said Amos, "and one of 'em might notta been Johnny. The night he died we both had the diphtheria. They thought I wuz the sickest, so they got out the hot flannels and coal oil swab for me."

"Who's this Jeremiah Johnson here in the corner of the map?" asked the largest boy. "Do you suppose he's any relation to me? My name is Steve Johnson. My father is Elmer Johnson, and my grandfather was Enoch. Do you suppose he could be my great-grandfather?"

"Nope. Jeremiah Johnson was a boy just about your own age," Amos explained. "He died before I wuz born. He wuz a brave, brave lad. One night just before dark him and my father and my Uncle Esau wuz comin' down the canyon with a bucket of chokecherries. They wuz all jist little kids about ten and 'leven years old. Esau was walkin' a little behind carryin' the bucket when they heard a sniffin' noise. Jeremiah and my father turned around and there wuz Esau clutchin' the bucket, and the bear wuz clutchin' Esau. 'Drop it, Esau!' my father hollered; but Esau jist groaned. The bear had both him and the bucket. 'She's got me, boys; she's got me!' The boys run back and pried at the bucket, but the bear held on. Well, finally Jeremiah began to scoop the chokecherries out with his hands and throw 'em on the ground."

"And the bear got him!" Steve Johnson fairly shouted.

"Nope," said Amos calmly; "he scratched his arm on the bucket, and blood poison set in."

Kerry stood up. "Beetleface don't know. He talked about that skull like it was something out of the ice age that didn't belong to nobody. I never knew before that skeletons had names—not like Jeremiah and Mary Eliza and little Johnny. I'm sure Stinky didn't know either. It was me that made him tell where he got that skull. But I'll make him bring it back. And I'm gonna make a fence around here to keep the cows out. There's no need of them breaking down our monuments scratching fleas."

"Let's make a rock wall," the Johnson boy suggested. "We're close to the canyon, and there's plenty of rocks there. And Miller's Dairy at the foot of the canyon has a pick-up truck. Let's ask Mr. Miller to help us haul the rocks. And maybe he can keep his cows out until we get the wall up."

"My father has a sand and gravel pit not far from here," offered the small boy with the spade.

"Stinky ought to help us out, too," the Sargent boy put in. "His father's president of the bank, and he ought to could pay plenty. Let's make him buy the gate."

"And let's get old Beetleface . . ." Kerry stopped. The occasion called for a little more solemnity than was usually his wont when referring however affectionately to the favorite science teacher of the junior high, who also doubled in the woodwork shop. "Let's get Mr. Brattlesborough to help us carve out some good headstones. He doesn't know that skeletons have names."

"Let's hurry with Grandpa Foster," said the Johnson boy. "I want to do something for Jeremiah."

Amos Foster folded the old family map and placed it in his vest pocket.



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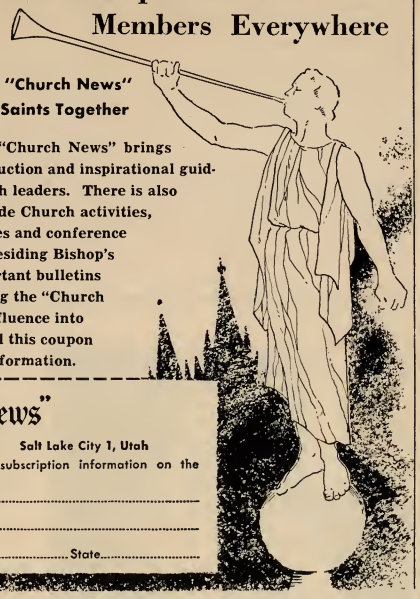
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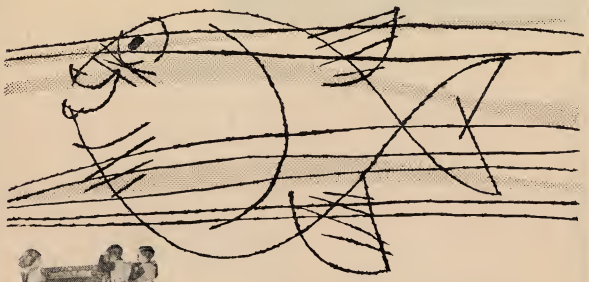
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Max Carpenter, Manager

Not Just for Time

(*Continued from page* 761)

Besides, maybe we'll never get there if we don't go now. Please, Hiram!"

"They went to the temple. The trip was long, and it was hard, but she returned safely. And their baby was born under the covenant, in a house without windows or doors, on a bed made of straw. And the little mother was happy. She sang as she cared for her baby boy. He was hers—now, and in all the eternities to come. The cold winds that whistled in around the blanket hanging at the door had lost a little of their sting.

"It happened that Hiram and Elvira had to move to a part of Arizona where they had no contact with the Church. There were six more children, and Elvira tried to teach them the gospel from their earliest years. They were obedient children as they grew and learned to love righteousness, all except the eldest. His parents spent many sleepless hours worrying about their rebellious son. (Shall we call him Allen?)

"This boy left home early and ran away to California where he married, at last, a girl who was a blues singer for a night club. Allen's wife, Belle, was gone from home a good deal, but she did take time off work to have several children. Belle was a good girl, really, but her interests lay outside her home. Allen tried to take care of the children as best he could. Often he would come home from his work to find them wandering in the streets, dirty and neglected.

"Late one night when Allen came home, he found his three-year-old daughter lying across her bed barely able to breathe, her fever raging high. The house was dark, and the two older children were nowhere to be seen. A half hour later he was sitting beside her hospital bed. The doctor had told him the child had a critical case of pneumonia with possibly one chance in three to survive the night. As Allen sat there in helpless desperation, he tried to remember how to pray, but somehow the words sounded like an empty echo in the room.

" 'Father in heaven . . . Oh, God . . . I don't even know if you listen to people like me, but I sure do need some help. She means such a lot to me that I . . . Please listen.

Don't let my little girl die. I know I haven't been like I should. But won't you please help me? Oh, Father . . . Please listen to me.'

"The door opened and a man looked in. He said, 'They told me I'd find Brother Miller here. Can you tell me where he is?'

" 'Why, no. I don't know anyone by that name. . . . Say, if you don't mind my asking . . . You said *Brother* Miller. . . . Are you . . . a Latter-day Saint?'

"It happened that the man was an L.D.S. bishop. At Allen's request, he brought a companion, and they administered to the little girl. The bishop, staying afterward to talk to Allen, heard the story of his wanderings into despair, and how he himself had come in answer to Allen's prayer even as it was being uttered.

"With humble gratitude Allen watched his little girl begin to breathe more easily. The relief brought a long sigh to his lips. 'Going back over my life, Bishop, I can see now where I got off the path into this swamp, but now I'm in it, how can I get out? It seems like my life is just one dark stumble after another.'

"The bishop told Allen, 'The first step is to renew your activity in the Church, and then we'll help you along from there.'

"And he did move along—from deacon on up to elder. Although it wasn't easy, he got the children ready each Sunday and took them with him.

"The day came when Allen was asked to give a talk in sacrament meeting. Belle hadn't shown any interest in his religious activity beyond a little ridicule. When he told her he was to speak in Church, she laughed. 'You preach in Church? What a joke! Now tell me another real funny one.'

"As the service began, however, he was surprised to see Belle slip into a seat near the door. She had come for the first time into the chapel her husband had grown to love.

"When Allen rose to give the first speech of his life, the sight of his own wife sitting there, a mocking stranger to this beautiful gospel, brought all his longing into his throat and he stood for long moments unable to utter a sound. At last the tears began to slide down his face and his voice was released with them.

" 'My brethren,' he said, 'and my

(*Continued on following page*)



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Not Just for Time

(*Continued from preceding page*)

sisters: I had carefully prepared a speech for you this evening, but I've decided instead to speak from my heart.' Then he related to them the story his mother had told him when he was a boy. He described the little dark house with a flopping blanket for a door. He told of her yearning for a temple marriage so that her children could be born under the covenant, of her courageous journey to the temple so that he, especially, could have that blessing. 'My dear friends,' he said, 'I who had wandered into darkness have been brought back.

" 'They tell me my wonderful mother left this life years ago, still longing for her one sheep who had strayed away. I hope that somewhere tonight she can know how grateful I am for her, for the things she taught me, for the sacrifices she made for me. sometime maybe I can take her in my arms and tell her.'

"The men and women listening had come to love this humble man, and sitting there motionless, they were moved indeed in their hearts. His gaze shifted to his wife, and he said, 'What would I give? Oh, my brothers and sisters, what wouldn't I give if I could know that one day I would enter that sacred temple with my wife and children and be sealed with them as a family for eternity. You can't know how I . . . There's nothing. . . . ' Allen stood at the pulpit struggling to go on. At last he mumbled 'Amen' and sat down.

"After the services were over, I found my wife in the car. Belle was crying in great sobs. When I put my arms around her, she clung to me. 'Oh, my darling! I've lost you, although I see now I never had you. Where can I begin so I can come where you are?' "

Bishop Jones cleared his throat and sat silent, his head bowed low on his chest.

The young couple before him rose, pressed his hand in thanks, and walked quietly out of his house and down the street in thoughtful silence.

"He didn't know, did he, Neil, that he slipped and said 'I' instead of 'Allen' there at the end of his story? Isn't he simply wonderful? And Sister Jones! My goodness, I can't imagine her crooning in some night spot, can you? This gospel really does change people, doesn't it?"

"Yes, darling, it does. And you? I'm almost afraid to ask what you've decided."

"Oh, Neil, whatever made me want it any way but the right way? I guess a few months won't seem long when I know we'll have forever together after that. But Neil . . . what if you're gone a whole year? You'd forget all about me by that time."

His arms closed tenderly around her, and she heard a soft whisper against her hair, "Forget you? No, Jeanette. I'll love you . . . not just for time, my darling, but for all eternity."

"To the Glory of God"

(*Continued from page 746*)

part of the gospel of Jesus Christ. The living are charged with the responsibility of searching out records of their dead; and when these names are properly recorded, baptism on their behalf may be performed by one of the living. This work brings joy and comfort to many for its vicarious nature is a real opportunity to give service to others. Our two great goals in life, President McKay said, are to build a character like Christ's, and to serve our fellow men.

The complete text of the dedicatory prayers follow:

DEDICATORY PRAYER
at Berne Temple site
August 5, 1953

O God, our eternal Father. As thou secst, we thy children have assembled here for a special purpose. Our hearts are filled with gratitude for this opportunity. We are grateful that we are thy children, that we know of thy existence, that thou art the father of all mankind, and that thou lovest them even as an earthly father loves his own children.

We are grateful for the privilege we have of assembling here in this country where freedom is cherished, where the individual is free to worship God according to the dictates of his own conscience. We ask thee to continue to bless this nation. They are God-fearing people. The love of the Lord as they believe in thee is in their hearts as is that love of truth. And on this sacred occasion we invoke thy blessings upon the Swiss government and the Swiss people.

We are grateful for the assistance of kind friends who have aided Presi-

(*Continued on following page*)





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"To the Glory of God"

(*Continued from preceding page*)

dent Bringhurst, President Zimmer, and others associated with them in selecting this spot on which a temple may be reared unto thy name and thy glory. Continue to bless all who have rendered such assistance.

We are grateful for the restoration of the gospel of Jesus Christ in its purity, and we are grateful for the organization of thy Church, the custodian of the gospel in this day. Bless all those who are presiding in thy Church—the First Presidency, the Quorum of Twelve, the Patriarch to the Church, the Assistants to the Twelve, the Seventy, the Presiding Bishopric, the stake, ward, mission authorities, that they may sense their responsibilities as true representatives.

We are particularly grateful for the assistance rendered by the authorities in the cantons here in this land, in the towns of Munchenbuchsee, Zollikofen, and the city of Berne. Bless the authorities therein—the mayors, those who assist them, and the citizens—that they may sense the purpose of the erection of the house of the Lord in their district.

We are grateful, heavenly Father, for the better understanding in the hearts of intelligent men and women, that prejudice is being removed, and that the purposes of thy Church are being understood more clearly.

Now our heavenly Father, as thy servant holding the Holy Priesthood and representing the membership in Berne, in surrounding branches, and at present the membership in Europe, we dedicate this tract of land for the purpose of erecting a temple unto thy name; also a chapel in which the members of this surrounding district may meet to worship thee weekly and as often as conveniences permit and necessity requires; also for the erection of houses that may be used for shelter and housekeeping by those who come from distant lands.

We dedicate every spot of this tract that it may be considered sacred whether it be retained for temple purposes or otherwise disposed of. And we include the land surrounding purchased by our friends, that proper environment may be sustained, that no objectionable buildings may be erected. Now we beseech thee, Father in heaven, that thou wilt accept this dedication and take charge of all things from this moment.

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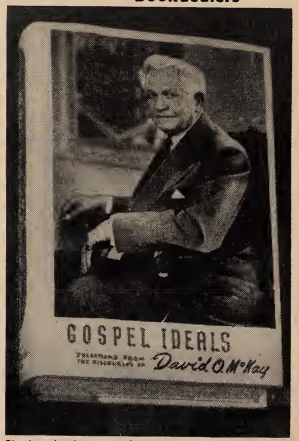
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We invoke thy blessings upon the architects who have drawn plans and who will continue to draw plans for a building worthy of thy name to be erected in this spot. We pray thee to bless the contractors, to bless the builders and all the electricians, all the master workmen. May everyone sense that he is building, even as he lays the blocks and the mortar, or the wires, or the plumbing, or any part of the building, that he is doing it to thy name and to thy glory.

May they realize that they are building for future generations, that hundreds of thousands, perhaps millions, will look upon this structure and say that those men built that house to the glory of God. And with that thought in mind, may the builders do their best, even exceed their own ability, that the structure may be a credit to this village, to the surrounding villages, to the city of Berne, to the country of Switzerland, as well as to the entire Church. Father, we invoke this blessing upon every laborer and everyone who has anything to do with this building on this site.

We invoke thy blessings upon these villages, upon the people that reside therein, that they may feel that this building is a contribution to this neighborhood, that it will make more popular, more successful, all connected with the surroundings, either in buildings, in crops, in social affairs, and in moral and spiritual values.

Accept of this dedication, O Father. Accept of our gratitude. Hear, we beseech thee, our pleadings for thy protecting care over this property. In the erection of the building may there be no fatal accidents; that care may be manifested by the overseers, contractors, and all connected therewith; that when we meet in the near future to dedicate the edifice unto thee and thy glory, we may look back upon this occasion and upon all intervening activities without regret, but with pride and with cherished memories of this sacred occasion, we humbly pray in the name of thy beloved Son, Jesus Christ. Amen.

DEDICATION PRAYER
offered by President David O. McKay
at New Chapel, in Surrey, England,
August 10, 1953

Our heavenly and eternal Father, with gratitude in our hearts we approach thee on this sublime and

(*Continued on following page*)



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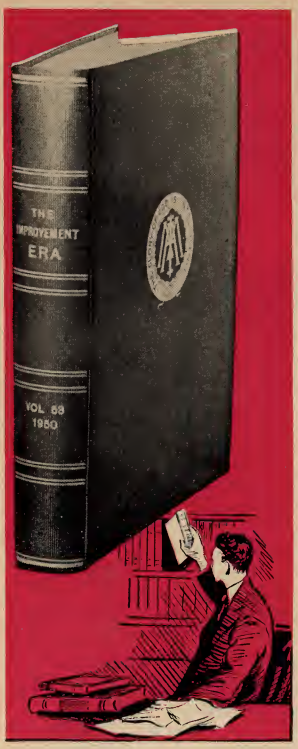
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"To the Glory of God"

(*Continued from preceding page*)

memorable occasion. We are grateful for the restoration of the gospel of Jesus Christ, during which restoration thou didst appear with thy beloved Son to the Prophet Joseph Smith. Others who had died hundreds of years before the occasion also appeared to thy chosen prophet, demonstrating anew thy love for thy children, and proving by personal appearance the immortality of man.

We are grateful for the organization of the Church in which every man, woman, and child who obeys the principles of the gospel may have an opportunity to serve thee and others in accordance with the divine injunction to " . . . love the Lord thy God . . . and thy neighbour as thyself." (Luke 10:27.)

Bless those who hold positions in thy Church at home and abroad, in organized stakes, in wards, quorums, and organizations, in the missionary fields, whether presiding in the presi-

Until the Next Step Shows Itself

Richard L. Evans

Sometimes when we are faced with decisions, we may well wish that we had a blueprint that we could count on. We may well wish that we could see the end from the beginning. As between two jobs, for example, both of which have something to be said for them, it would be reassuring if we knew for a certainty which it would be best to take. Sometimes decisions are more important than a choice between jobs. Sometimes there may be a matter of choice in marriage or something that would change the course of a whole career—a whole life. Sometimes we are confronted with decisions that involve clear-cut matters of right or wrong, in which case there cannot be (or should not be) any serious question as to which way. But some decisions are not so clear-cut. And yet so much sometimes seems to hang on small choices: Which road to take of several that are offered? (And if we have an accident going one way, then we may blame ourselves for not going another.) Which course to take at school? Which profession to follow? If we could only see! If we could only know! But if we should do nothing until we could certainly foresee the future, if we should start no project or make no plan until, in detail we could see its certain end, we could let life waste away in indecision. Some things we cannot now know in fulness and finality. And when we are faced with such decisions, often the best we can do is to base our choices on sound principles and proceed a step at a time with faith in the future. Often we have to take the first sound step we can see and work it out from there and not let life waste away in waiting to see the ultimate end. We may find that the end product is not precisely as we had planned. (There are by-products in every process.) But if we commit ourselves solidly and prayerfully to the pursuit of sound principles and use the best of what we know to the best of our ability, we can then proceed with faith, until the next step shows itself.

"The Spoken Word" FROM TEMPLE SQUARE PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, AUGUST 16, 1953

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dency of missions or in districts or in branches. Inspire them with the realization of the responsibility which each one holds. Bless the entire membership of the Church from ocean to ocean wherever an organized branch exists, with the spirit of uprightness and the desire to live uprightly and to serve their fellow men. Inspire thy Saints everywhere.

We are grateful for this government, the United Kingdom of Great Britain, grateful for the love of liberty manifest by those who rule, grateful for the love of fair play existing in the hearts of the British people. It is by virtue of that love of liberty and of justice that we are permitted to assemble here today.

* * * * * * * *

" . . . and temples will appear all over this land of Joseph—North and South America—and also in Europe and elsewhere. . . . " (J.D. 19:229-230, September 16, 1877.)

* * * * * * * *

We are grateful to the officers and leaders in the county of Surrey and in this neighborhood, that they have given consent for the erection of the house of the Lord. We are grateful for those who have built these lovely grounds, for the consideration and kindness of the lady who transferred the property to thy Church, and for the gentleman who preceded her in ownership who renovated and reconstructed these buildings.

We are grateful for those who planted these magnificent trees, for "groves were Thy first temples." We express appreciation of the efforts put forth by those who planted the shrubbery and flowers beautifying this spot. We feel at home here. It seems to be thine.

We are grateful for the friendship of our neighbors, and we ask that that friendship may continue.

Now, Holy Father, we invoke thy blessings upon those whom we have named, that they may receive such blessings as they merit because of their favorable attitude to thee and to thy work.

We pray thee now to bless this acreage which we have chosen as a suitable spot on which to erect a temple to thy name. We ask that

(*Continued on following page*)



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- Replace worn tires with new Atlas "Gripsafe" Tires to provide you maximum safety for driving on slippery highways.
- Check your battery — to be sure it can stand the added strain of cold weather driving.
- Inspect the fan belt and replace if necessary.
- Check the hose connections and replace if necessary.

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"To the Glory of God"

(*Continued from preceding page*)

there may exist on this place and radiate therefrom a feeling of reverence which, though strangers may not be able to define, members of the Church will sense as existing here as a result of this dedication service.

Holy Father, as thy servant, holding the Holy Priesthood, representing the British Mission and other missions in Europe, I now dedicate for holy purposes this acreage, especially such parts of it as may be considered necessary, leaving some of it to be disposed of for other purposes if and when deemed advisable. We now dedicate the necessary acreage as an holy place for the erection of a temple unto thee, the Lord our God.

We dedicate the houses that are now on this property for the use and convenience of the caretaker, of the president of the temple, for the gardeners, and particularly for the convenience of members who come from afar that they may feel at home; that they may be comfortable; that they may concentrate their thoughts and desires upon the work of the salvation of their dead.

Accept of this dedication, heavenly Father, and bestow thy divine protecting care over it at all times. To this end we invoke thy blessing upon all who shall take part in any way in the care of this acreage, in the improvement of these grounds, and in the care and protection of thy temple.

We particularly invoke thy blessings on the architect who shall draw the plans of thy house, upon the contractors who will begin the building of the edifice. We invoke thy blessing upon the builders, that they may sense the importance of building not just for the present, but for the future, that each one may feel, O Father, that he is building not only for the benefit of the Saints here, but also for the benefit of those who have gone before, building a structure unto thee, to thy glory, to thy holy name. Protect those who thus sense their responsibility from all accident and harm.

We dedicate and set apart this site as a center from which thy name and the restoration of the gospel of Jesus Christ may radiate throughout this land, and from this moment remove feelings of prejudice from the hearts of those who have been misguided

and misinformed. May their hearts be open, so they may see clearly the divine purpose of the Church of Jesus Christ. May they judge thy people not unrighteously but justly. Particularly we pray that thy Spirit may radiate from the neighbors who live here in this county, and surrounding counties, that they may see the nobility of soul that prompts the Saints to contribute to this edifice, and the divine purpose that inspires them to come to the house of God, to make it possible for their departed loved ones to obey the eternal principles of the gospel.

We ask thee to bless this land of Great Britain, in which during the past century thousands have accepted the truth and have gone by great sacrifice, many of them, to lands where houses have been built to thy name. Now may members be satisfied to remain here, knowing that thy blessings will attend them and that through the blessing of the Saints who have paid their tithes and offerings, thy temples will be brought to them, where husbands and wives may be sealed for time and eternity; where their beloved children may be sealed to them, and the bonds of love, the divinest attribute of the human soul, be continued, not "until death dost thou part," but "throughout time and all eternity."

Father in heaven, accept of our gratitude, our invocation; accept of this dedication and setting apart and receive this, our seeming sacrifice, our offering as one given with our whole hearts, and guard and guide everything that may be done from this moment until the house is completed and dedicated; then henceforth to the fulfilment of thy purposes, we humbly pray, in the name of Jesus Christ. Amen.

TREE MINTAGE

By Julia W. Wolfe

A WILD wind came on wings last night
To count the woodland's gold.
His fingers ran through every tree
Till all the wealth was told.

Birch, larch, and lime, elm and oak
Gave leaves alike to him;
He noted not their separate shapes
Nor grace of trunk or limb.

Gold leaf on gold he piled them high—
Tree mintage—lustered ware:
Strange pranks of wind to count coins so
And leave them lying there!

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Melchizedek Priesthood

STAKE MELCHIZEDEK PRIESTHOOD COMMITTEE

Organization

Every stake should have a stake Melchizedek Priesthood committee, established by the stake presidency, and effectively functioning. This committee is composed of the stake president, at least four members of the high council or more, if deemed necessary, and a secretary. Since the stake president stands at the head of the stake and is the one directly responsible for all Melchizedek Priesthood activities, it is imperative that he serve as the active chairman of the stake Melchizedek Priesthood committee.

Until about a year ago, in some of the stakes one of the counselors to the stake president was serving as chairman of this committee, but at that time the First Presidency issued instructions for the stake president to act as the chairman. If there are any stakes in the Church in which this change has not been made, it is suggested that the stake president assume the chairmanship of the stake Melchizedek Priesthood committee immediately.

Purpose

The purpose of the stake Melchizedek Priesthood committee is to afford the stake presidency an effective organization composed of sufficient helpers to supervise the functions of all Melchizedek Priesthood quorums within the stake:

> The stake Melchizedek Priesthood committee represents the stake presidency in the direction and supervision of all quorums of the Melchizedek Priesthood within the stake. This committee is appointed to be an aid to the stake presidency.[1]

It is to be kept in mind that the members of the stake Melchizedek Priesthood committee do not preside when they visit the various quorum meetings, but their capacity is one of supervision. The high councilors on this committee take instructions from the stake president to the quorum presidencies and bring reports back, thereby extending the directive powers of the stake president. In short, it is the purpose of the Melchizedek Priesthood committee, under the direction of the stake president, to see that the Melchizedek Priesthood quorums function and that their quorum work is done.

Functions

The text also states that "the Stake Melchizedek Priesthood Committee has equal responsibility in the supervision of the elders, seventies, and high priests, under the direction of the stake presidency."[2] The chief functions of this committee are:

1. To train quorum officers in their duties so they may become effective in their leadership;

2. To keep the stake presidency informed so that quorums are kept organized;

3. To receive and audit reports and send them on to the general priesthood committee at Church headquarters.

Procedure

In order to carry forward the work of the stake Melchizedek Priesthood committee, it is suggested that its members observe the following procedure:

First, they should visit at least quarterly the following meetings: (1) quorum presidencies' meetings; (2) quorum meetings (both class instruction and business meetings); (3) group meetings; and (4) committee meetings.

Second, in their work of training quorum officers in their duties so they may function more effectively, members of the stake Melchizedek Priesthood committee should stimulate and assist the quorum presidencies. This can be done by encouraging them to hold regular weekly presidency council meetings, by seeing that the proper class instructions are carried out, by serving as contact men between the quorum presidencies and the stake presidency, and by seeing that the instructions of the General Authorities of the Church relative to quorum activities are carried out.

Third, members of the stake Melchizedek Priesthood committee should report promptly to the stake presidency any vacancy occurring in a quorum presidency.

Fourth, the stake Melchizedek Priesthood committee should meet as a committee at least twice each month. One of these meetings is a planning meeting to prepare for the stake leadership departmental meetings,[3] and the other meeting is to report on and receive assignments.

Fifth, it is the duty of the members of this committee to conduct departments in the monthly stake priesthood leadership meetings.[4]

Committee Secretary

The committee secretary plays an important role in the proper functioning of the stake Melchizedek Priesthood committee. It is very important that records are kept accurately and are complete in all details. They should be made at the proper time in order that they may be sent into Church headquarters when due. Late reports cause much inconvenience and inaccuracies in their compilation.

> In addition to the chairman and committee members, each Stake Melchizedek Priesthood committee should have a secretary, who should preferably be the stake clerk or someone assigned as an assistant to the stake clerk. It is the responsibility of this secretary, under the direction of the committee chairman [stake president], to see that the quorum secretaries receive their reports from the group secretaries and that these are compiled by the quorum secretary; that the quorum reports are submitted to the stake Melchizedek Priest-

[1] *Melchizedek Priesthood Handbook*, p. 11.

[2] *Ibid.*, p. 12.

[3] *Ibid.*, p. 14.

[4] *Ibid.*, pp. 37, 39-40.

hood Committee chairman in ample time for checking and compiling on the stake report form before sending the same to the General Priesthood Committee.

The secretary will audit all reports, summarize them on the forms provided, figure all percentages and compute the totals. The secretary keeps a minute of all committee meetings and performs any other duty assigned by the committee chairman.

Under the direction of the chairman, the secretary shall be responsible for making a complete audit of quorum funds, properties and records as required by the "Reorganization Audit and Transfer Report," whenever a new quorum president is selected.[5]

Conclusion

In conclusion, it should be kept in mind that "the general and stake authorities must rely upon these stake committees to maintain life and activity in the Melchizedek Priesthood quorums. These committees are, therefore, of great importance, providing opportunities for service that challenge the wisest and ablest brethren in the stakes."[6] Thus, it is evident that the proper and effective functioning of Melchizedek Priesthood quorums and the growth attained by every holder of the Melchizedek Priesthood will depend to a large degree upon the efficiency of the stake Melchizedek Priesthood committee.

[5]*Ibid.*, pp. 11-12.
[6]*Idem.*

Can Farming Be Made to Pay?

(*Concluded from page 751*)

couraged to carry on where their fathers left off. More fathers need to have faith in their sons. More sons need to be spurred on with the desire to prove to their parents that this faith would not be misplaced. In other words, we need more trained men on the farm.

An increasing number of our university graduates go back to the farm. The reports that we receive every year are to the effect that many of these students make a success of their farming operations when they put into practice the information and the inspiration they have received from their classes.

No doubt the time will soon come when more and more parents in cooperation with their sons and daughters will make farming a profitable venture and will have fine homes for the rearing of their families, each member of which will be justly proud to belong to the farm.

"A SOWER WENT FORTH..."

"A sower went forth to sow . . . and some seed fell into good ground, and brought forth fruit." (See Matthew 13:3-8.)

The significance of this parable was demonstrated to Elder Wintle A. Bingham recently when he stood proxy for a man to whom he had brought the gospel as a missionary more than a quarter century ago. But let me tell the story:

In the summer of 1926 Elder Bingham of Blackfoot, Idaho, then a young missionary, and Elder Jess Croft of Idaho Falls, Idaho, were doing country tracting in a Model T Ford on the plains of Colorado, many miles east of Denver.

One evening in June they came to the ranch home of Mr. and Mrs. Jack Holt, a young couple who had been married only a short time. Here they spent the night, helping with the chores and other work after the custom followed by the missionaries and endearing themselves to the Holts with their friendly manner and practical application of the principles they taught. After supper was over, they presented the gospel, and upon their departure left a copy of the Book of Mormon.

One year later, in June 1927, Elder Bingham in company with Elder Charles V. Jenkins of Magna returned to the Holt ranch, found a warm welcome there, and spending the night again expounded the gospel to them.

Some two years later Mrs. Holt became troubled in spirit and desirous to know the true relation between God and man. Consequently she began studying all available literature and talking with missionaries of different faiths who were in the country at that time. Nowhere could she find the answer or peace for her troubled spirit. So finally one day, quite by chance, she opened the Book of Mormon and started to read Alma's discourse on faith and after only a few chapters was gripped with the certainty that this was the truth she had been seeking. A sense of peace dispelled all feeling of uncertainty. She presented the gospel to her husband and he, too, accepted and believed.

From that time forth the Book of Mormon was their constant companion and guide, and they rejoiced in the principles of this practical religion that could be applied in their daily lives for an everyday rule of conduct toward their fellow man.

And so, for seventeen years, having no contact with the Church and no further contact with missionaries and having no other standard works of the Church—this couple literally lived the Book of Mormon, bringing up their children to proudly proclaim themselves Mormons.

So it was, until 1946 when death took Jack and left his wife, who hadn't at this time heard of the doctrine of progression, in the depths of her grief vainly searching for the answer to the question—why?

It was in this unhappy state of mind that the missionaries found her in the winter of 1948. They explained the fulness of the gospel to her; she was baptized in April 1948; and this service was done for her husband also. In October 1948 all of their children followed her into the waters of baptism and were united with the Church.

In August 1949 Mrs. Holt drove to Blackfoot, Idaho, where she searched out Elder Bingham, and on the twenty-fourth day of that month he drove to Salt Lake City and performed the temple ordinances for Jack Holt.

* * * * *

We, as converts, in our hearts each day thank our Heavenly Father for the missionaries of his Church, that army of faithful men and women who give freely of the best years of their lives, suffering hardships and discouragement that we may be brought to a realization of the gospel. I pray that we may be found worthy of this sacrifice and that the Lord's choicest blessings may rest upon each and every one of them.

Mrs. Jack Holt

Individual Award Record Reaches All-time High

THE Individual Aaronic Priesthood Award record for 1952 reached the all-time high of 14,465 awards issued. For a time it appeared as if we might fall behind our 1951 record, but our boys and their leaders came through with flying colors to maintain the unbroken record of an annual increase in awards issued since 1943—ten years of continuous progress.

WARD AND STAKE AWARDS

Two hundred and fifty wards qualified for the ward Aaronic Priesthood award, and six stakes qualified for the stake Aaronic Priesthood award.

In view of the fact that 1952 marked the introduction of the new ward and stake award program, we are delighted with our first year's success.

However, our sights must be raised for 1953. We are counting on stake and ward leaders for full support in our award programs. Only three months remain in which to write our record for the current year.

Converts to the Church May Qualify for Award

A male convert to the Church, baptized and ordained to the Aaronic Priesthood at any time between 12 and 21 years of age, may qualify for the Individual Aaronic Priesthood Award on a pro rata basis between the date of his first ordination and December 31 of that year.

The only other person who may qualify for the award on a pro rata basis is the newly ordained deacon who graduates from Primary.

Advisers' Responsibilities Require Prayer and Study

TO MAGNIFY one's own strength and minimize the need for the Lord's help in the senior Aaronic Priesthood program is to invite failure.

Too frequently those who are called to work with the senior members of the Aaronic Priesthood feel that they, by experience and study, are fully qualified and ready for any eventuality. They contrast their knowledge of the gospel with that of those whom they are called to advise and pronounce themselves fully prepared.

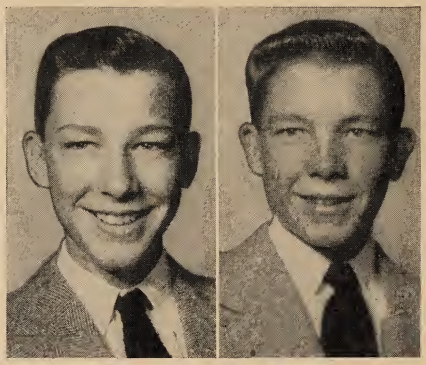
While study of the gospel and the techniques of motivation are important steps in qualifying one's self, the Lord should always be a partner and be invited to take the lead in his work. The Spirit of the Lord can loosen the tongue and open the heart. It gives life to the spoken word. It opens the windows of the soul to receive the light of truth.

God does not impose himself upon us, but he does stand ready and anxious to help us when invited.

Challenging Records from North Sevier Stake

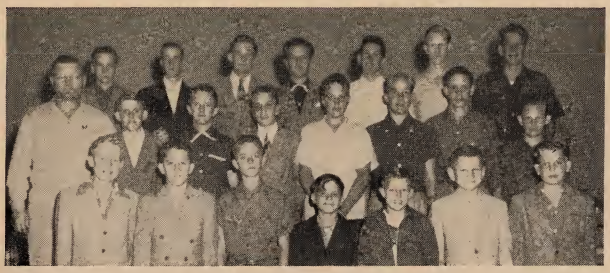
Gary and Terry, twin brothers, Redmond Ward, North Sevier Stake, are twins in their Church activities as well. Since they were ordained deacons four years ago, they have maintained a record of one hundred percent attendance at priesthood and sacrament meetings, Sunday School, and Y.M M.I.A.

Would it not be an outstanding accomplishment if these twin brothers were to maintain such perfect attendance record until they are ordained elders?



GARY ASHMAN TERRY ASHMAN

NORTH SEVIER STAKE also boasts two perfect attendance records for three years and twelve for two years as follows: Garry Taylor, 3; Verdon Durfee, 3; Steven Sorenson, 2; Therron Shaw, 2; La Moine Curtis, 2; Wayland Shaw, 2; Kendall Shaw, 2; Bartley Curtis, 2; Koz Hallows, 2; Ronald and Glade Curtis, 2; Max Jacobson, 2; Kendall Cloward, 2; Warren Nielsen, 2.



CASTLE DALE WARD Aaronic Priesthood members, Emery (Utah) Stake, were recent visitors to Salt Lake City, where they spent the day in a tour of points of interest.

Deacons to Pass Both Bread and Water

IT IS recommended that deacons or others passing the sacrament pass both the bread and the water. We discourage the practice of having one quorum or group pass the bread, and another quorum or group pass the water.

With the sacrament being administered in sacrament meeting, Sunday School, and Junior Sunday School, it is felt there should be ample opportunity for all to officiate in passing the sacrament without one group passing the bread and another group passing the water.

Bishopric's Page

Prepared by Lee A. Palmer

"Jimmy Brown" or "Jimmy Brown's Father"

The following address was delivered by President David O. McKay in summary of the emphasis given the program for senior members of the Aaronic Priesthood during the bishops' conference in the Tabernacle in Salt Lake City, October 3, 1952.



PRESIDENT DAVID O. McKAY

All the plans that have been suggested, all the recommendations made tonight, every admonition given, every suggestion made regarding quorum work, ward teaching, reorganizations, everything, so far as I have listened, pertains to the welfare of young "Jimmy Brown," or "Jimmy Brown's father." In other words, true to the spirit of the mission of the Redeemer, the Presidency of the Aaronic Priesthood in this Church is using the organization divinely set up for the benefit and salvation of the individual. The individual is not used as a mere "cog" in the great "wheel of organization." Tonight we have witnessed real operation of Christ's purpose on the earth: " . . . to bring to pass the immortality and eternal life of man." (Moses 1:39.) That man is known as "Jimmy Brown," or "James Brown," his father, or "Hans Anderson," "Dr. Hatch," "David O. McKay." What a wonderful demonstration tonight of the operation of the divine mission of the Church!

As I listened to the plea to reach these individuals, there came to my mind three great parables of the Savior. I will mention them and let you study them—parable of the Lost Sheep, parable of the Lost Coin, parable of the Lost Son, usually known as The Prodigal Son. The lost sheep wandered away, not wilfully; there was nothing wrong in that sheep's seeking better food, greener grass. In his search for something better, he just happened to get too far away from the flock and was lost. The coin was lost through the neglect of the housewife. The prodigal son became lost through his own wilfulness to spend his life in indulgence, in wickedness.

Most of the 83,000 men mentioned tonight may be classified as lost sheep. They are not bad. They are not wilfully vicious or doing anything wrong. They are just eager in seeking to make a success of their professions, to make a success in their business life. They are able men. Most of them come in that class. Now, you may know how to reach them.

Some fall into the second class. They have been neglected. Elder Mark E. Petersen, in his conference talk, gave a good illustration of those who fall into the second class.

Some you will meet are as the lost son who ask their father to give them their portion and they will go out and spend their life in riotous living. They are the hardest to reach, and until they, too, come to the point where they can say, "I will arise and go to my father, and will say unto him, Father, I have sinned . . . " (Luke 15:18) you can do little for them. But do your best to get them to realize the need for repentance.

There is a great book written called *Les Miserables*, wherein a man by cruelty is made a beast. The realization of his degradation is glimpsed when he steps on the coin of little Gervais. At that point he senses to what depths he has fallen. When he realizes he has taken that coin from little Gervais, he cries out, "What a wretch I am!" And he calls, "Petit Gervais! Petit Gervais!" and rushes out to get him back. From that moment Jean Valjean's soul starts upward toward Christ.

Brethren, all our quorums, all our organizations, the Church, itself, are organized for the purpose of redeeming the individual. God help us to reach him, study him, approach him faithfully through prayer and confidence, I pray in the name of Jesus Christ. Amen.



YUCAIPA BRANCH, SAN BERNARDINO (CALIFORNIA) STAKE, became the first branch in the Church to receive the ward (branch) Aaronic Priesthood Award for 1952. Fifty-three percent of the total enrolment of Aaronic Priesthood twelve to twenty-one qualified to make the branch eligible for this special recognition. Branch President Andrew C. Ure and his counselors, Newell Tolman and Art Beck, are shown with their faithful young men of the Aaronic Priesthood.



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Abide Ye in the Liberty

(*Continued from page* 764)

Another servant of God, James, also testified to all people:

But whoso looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. (James 1:25.)

Despite all these teachings, some of us today think that only those of us who do our own will are free—that laws bind us. But President David Starr Jordan of Leland Stanford University said:

The life which declares itself free to live laxly, or to live with a low standard, is the most degraded sort of bondage to be imagined.

And Robert Speer says all mankind falls into three classes:

The slaves who do the will of another; the knaves who do only their own will; and the free men who do the will of God.

So the truth is plain. To become a slave to a cigaret is not freedom. To be a slave to the devil by being immoral and unchaste is not freedom.

On Making Sound Decisions

Richard L. Evans

FURTHER in this matter of making decision: Taking time to decide is frequently an essential factor of safety. But there is also such a thing as taking too much time. The power of decision is sometimes seized from us by too long a delay. We should never be too swiftly persuaded in a matter of important choice; neither should we wait so long that we let life waste away. Time is fluid and ever flowing, and circumstances are altered by each instant. It is not possible to reconstruct any absolutely identical set of circumstances. Once we close a door we never open it again on exactly the same scene. We are never standing still—not even in indecision; not even in inactivity. Time will be different in another hour, in another instant. And even if all the other elements could remain unaltered, the passing days and seasons take their toll from the total, regardless of what we do or fail to do. But still we must not be pressed into panic or rushed into deciding wrongly, for there are false and foolish steps as well as safe and sure ones; urges to evil as well as to good; steps down as well as up—all of which further impresses the need for a prayerful approach to all decisions in all the choices that are offered; and for predicating each step upon sound principles, with faith that the next step will show itself. We have to keep moving; we have to start; we have to work; we have to make a living, even when things aren't just as we would want them. Honest, useful work, honorable, constructive activity (even if it isn't just what we want) is immeasurably better than inactivity, and may open up other avenues that will lead to what we want, or to something better than we now know. We have to make decisions as they come, as soundly as we can, not being stampeded, not being rushed into wrong ways, but taking the first sound step we can see— and having faith that He who helped us see the first step will then help us see the second and will help us to find something solid and satisfying, provided our motives are honorable, our labor is honest, and our approach to problems is prayerful and full of faith.

"The Spoken Word" FROM TEMPLE SQUARE

PRESENTED OVER KSL AND THE COLUMBIA BROADCASTING SYSTEM, AUGUST 23, 1953

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Cheating and lying do not constitute freedom. Only if we are free from these shackles of sin, ignorance, and error—only if we abide in the liberty of the gospel of Jesus Christ—are we free.

How thankful we can be, too, for the other freedom we enjoy—the freedom provided us in a land choice above all other lands, where we have certain inalienable rights. Of this land, Lehi spoke:

> Wherefore, this land is consecrated unto him whom he shall bring. And if it so be that they shall serve him according to the commandments which he hath given, it shall be a land of liberty unto them. (2 Nephi 1:7.)

It is our duty to appreciate this liberty, too; to uphold and sustain our government and our constitution. This is our duty until Christ shall come to take his place as the rightful Ruler of all the earth. And behold he cometh quickly!

The perilous times spoken of by the Lord in the verses following the M.I.A. theme in the Doctrine and Covenants are now at hand. In verse 86, he has given us the commandment that will insure our eternal salvation. Let us abide in this commandment—let us live righteously, love the Lord, pray often, keep our hands clean, and obey all his commandments.

Marvin O. Ashton and the Understanding Heart

(*Concluded from page 749*)

censured unless he had a suggestion or a solution to help.

Marvin O. Ashton was a great man, in stature, in mind, and in deed. He was a man who loved life, who loved people, both young and old.

He will live as a great humanitarian; a man of gifts and accomplishments.

There is one virtue he possessed that stands above all the others; it is not engraved on a marble monument, but it is stamped indelibly on the hearts of the people who knew and loved him, it reads:

MARVIN O. ASHTON

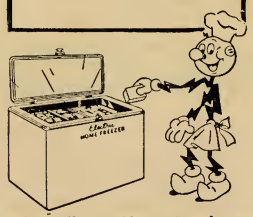
The man with the understanding heart.





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These Times

(*Concluded from page* 734)

officials, as we seek security at home and abroad, in the age of fission. After the A-bomb came the hydrogen bomb. The cobalt bomb may be around the corner, with the power to wipe out a continental mass.

Like all responsible officials, Dr. Graves suggests that public opinion faces a parallel task, that of the constant search to live in peace with ourselves, God, and our world neighbors.

No preoccupation with the effect of radiation from new weapons can substitute for the quest for peace on earth, good will towards men.

And Then, Along Comes a New Generation

(*Continued from page* 759)

years ago *The Home for Incurables.* The human wrecks as a result of social disease would have preached to them, as no mere preachment can do, the wisdom of living a clean life.

College and high school coaches know the value of training and the disaster which attends its breaking. Against subtle and high-priced propaganda for liquor and tobacco both the home and the Church should come vigorously to the aid of the school.

Recently, a great group of youths from every part of our Church were gathered in Salt Lake City for a dance and drama festival and for atheletic contests. It is a matter of pride to report that 7500 outstanding young men and women participants are pledged to the non-use of liquor and tobacco. These fine young people are my best evidence that it pays to "keep in training." They are the finest fruits of the Church to which they belong.

3. *Check the quality of their companions and know where they are at night.*

I am old-fashioned enough to believe that one rotten apple can still spoil the barrel; and that the whistle of a devoted father is still the best curfew. Wholesome home and neighborhood parties should early safeguard youth against the lure of the tavern and the pool hall. Our challenge is to provide better recreation in an uplifting environment. A

few community centers are doing the job, but we need more of them. It is better economy to build recreation halls than jails and reformatories.

4. *Inspire in them a strong faith in God and stir them to ideals of spiritual accomplishment.*

"The heavens declare the glory of God; and the firmament sheweth his handywork." (Psalm 19:1.)

All about us, we see in our every experience the evidence of the presence of a creator. Nothing is made without the Maker. We see it in the candles on our tables as we do when heaven's candles are lighted.

We should lead our children to catch the spirit of Thornton Wilder as he has one of his characters in *Our Town* remind us:

"I don't care what they say with their mouths—everybody knows that *something* is eternal. And it ain't houses and it ain't names, and it ain't earth, and it ain't even the stars . . . everybody knows in their bones that *something* is eternal, and that something has to do with human beings. All the greatest people ever lived have been telling us that for five thousand years and yet you'd be surprised how people are always losing hold of it. There's something way down deep that's eternal about every human being." (Stage Manager, Act III.)

That child is blessed who comes to know under home and Church instruction of the divinity which is in him. "The straight and narrow way" is still the best Christian path.

Paul expressed it in these words:

" . . . the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith,
"Meekness, temperance."
(Galatians 5:22-23.)

5. *Set them a good example.*

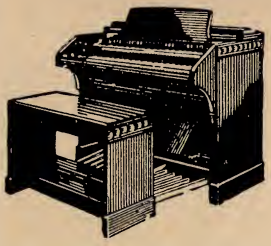
Those of us who are parents realize that children are more impressed by what we are and do than they are by what we say. Ideals seem rather to be *caught than taught.* No doubt the Master understood this principle when he said, " . . . come and follow me." (Matt. 19:21.)

And, then, along comes a new generation. It is a great generation in the making. And the making is in no small way in our hands.

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IRIS PARKER
Editor

It's a "Game" Dinner at Charlotte McLatchy's

Delicious aromas emanate from the new knotty pine kitchen of Charlotte McLatchy any time of year. But as the days get a little shorter and the air gets a little crisper, these smells become even more tantalizing. You guessed it—the hunting season is at hand.

Charlotte's husband, Frank B. McLatchy, KSL radio executive, has hunted and fished in our western mountain retreats for many years. Naturally his family has acquired a taste for wild food, and Charlotte has learned how to cook it—to perfection. She claims she is not a "fancy" cook, but friends say that there is an extra zest to any dish she serves. Perhaps it is in the deft use of seasonings—or the split-second timing so that the food is at its delicious best—or it may be the charm and warmth with which the hostess offers it—but at any rate, she is a cook and hostess of note.

Charlotte is famous for good, wholesome family dishes, for party foods, and for original holiday cookery, but we asked her for suggestions about game and accompaniments. So here are some of her special recipes, gathered over a period of twenty-five years of serving wild game and fowl.

Wild Duck Supreme

Clean and skin several ducks, using the breasts (if desired the legs may be used also). Shake well in a stout paper bag containing:

1 cup flour
1½ tablespoons salt
1 teaspoon (or more) pepper

Brown in skillet using any hot fat, about one-half cup. When well browned add a little water to the drippings in the skillet and steam for one and one-half hours in a covered pan at low heat. Serve with the following wild rice, which can be used as a substitute for potatoes. Incidentally, Charlotte learned about wild rice back in Norwalk, Connecticut, at the home of the C. E. Hooper's of "Hooperating" fame, close friends of the McLatchy's.

Wild Rice with Mushrooms

1 cup brown rice
1 cup wild rice
4 tablespoons green pepper, chopped fine
6 tablespoons celery, chopped fine
1 five-ounce can mushrooms
1 can bouillon (undiluted)
salt and pepper

Cook separately the brown rice (takes about 45 minutes) and the wild rice (about 20 minutes). Combine the two and add the remaining ingredients.

Roast Duck

Pluck and clean ducks. Wash inside and out with salt water. Dry. Place either chopped carrot, onion, or apple inside the duck. This will help absorb some of the wild flavor. Place duck in roasting pan with strips of salt pork or bacon over the breast. Salt and pepper and roast between 325° and 350° F. for one and one-half hours.

If you prefer to stuff the duck, the following makes a delightfully different dressing:

Orange Stuffing

3 cups dry bread cubes toasted
2 tablespoons grated orange peel
2 cups diced celery
1 beaten egg
1½ teaspoons poultry seasoning
½ cup hot water
⅔ cup orange pulp
¼ cup melted butter



—*H. Armstrong Roberts photo*



Charlotte McLatchy

½ teaspoon salt
dash of pepper

Soften cubes of bread in hot water for about fifteen minutes. Add remaining ingredients and lightly combine them. This will stuff about three wild ducks.

If by any chance you are among those lucky enough to have your hunter bring you home some pheasant, Charlotte thinks there is no more delicious way of cooking it than this (a recipe also from the Hoopers in Connecticut):

Pheasant in Cream

Cut the cleaned pheasant into serving pieces. Shake in a paper bag containing:

1 cup flour
1½ tablespoons salt
1 teaspoon pepper

Brown to golden color on both sides in ½ cup hot fat, preferably butter. Add 1 cup cream. Cover tightly and cook slowly for one hour. Serve with gravy made from drippings.

If you have an abundance of venison, the McLatchy's recommended that you have the less desirable meat ground into "deerburger." Use two parts venison to one part pork. It should be put through the grinder twice to assure thorough mixing. This makes a most delectable ground meat, which can be used in a number of ways—as meat loaf, patties, plain deerburger on buns, or as Deerburger Barbecue, their favorite:

Deerburger Barbecue

1 tablespoon butter
½ cup onions
1 pound deerburger
2 tablespoons prepared mustard
4 tablespoons catsup
1 can chicken gumbo soup

(*Concluded on following page*)

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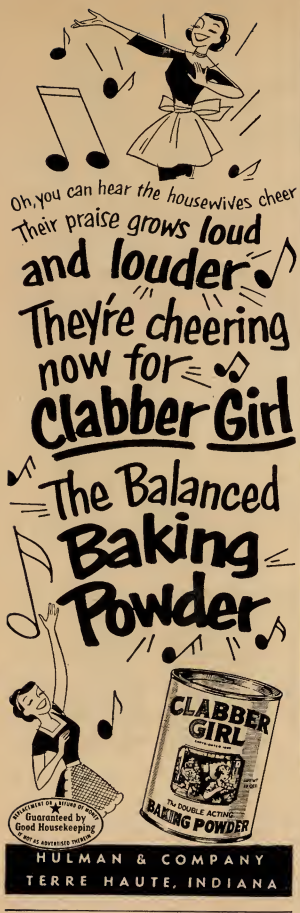
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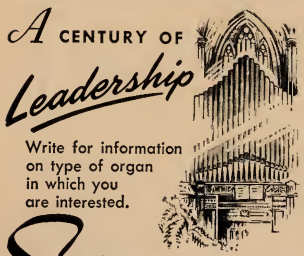
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IT'S A "GAME" DINNER AT CHARLOTTE MCLATCHY'S

(*Concluded from preceding page*)

Sauté the onions in the butter. Add the deerburger and cook thoroughly. Add remaining ingredients and simmer about fifteen minutes. Serve on toasted hamburger buns.

If you eat venison at the McLatchys, you will find that it is unusually mild-flavored and almost as delicious as beef. They attribute this in part to the way that Frank or "Mac" as some of his friends call him, dresses the meat. He is always careful that the animal bleeds immediately and thoroughly, and then he promptly removes the musk bags. According to "Mac," these little sacs located inside each of the two hind legs at the knee joint are responsible for much of the strong flavor of the meat. If they are allowed to remain on the animal the strong flavor permeates the whole carcass quite noticeably. The hair and skin covering the musk bags is a darker color than the surrounding area. Locate the musk bags, then trim away the hide in the area and carefully remove the sacs, which are underneath the skin.

Charlotte passes on this general tip on preparing venison for the oven or the stew kettle. To tenderize and remove some of the wild flavor, soak the less tender cuts in vinegar salted water. Use one tablespoon each salt and vinegar to two pounds of meat. Add water enough to cover the meat. Remove the meat from the water, dry, and cook then as you would beef.

According to Charlotte McLatchy, baked potatoes are particularly good with wild game and fowl when they are whipped, seasoned generously with butter, salt, pepper, a little onion, and returned to the shell, covered with grated cheese, and reheated. Squash, cole cabbage slaw, celery, waldorf salad, pickled beets, and spiced peaches are also good game accompaniments. Pumpkin pie is always a nice way to top off a meal of wild fowl, and here is Charlotte's favorite recipe:

Pumpkin Chiffon Pie

1 tablespoon gelatin
½ teaspoon salt
3 egg yolks
3 egg whites
½ cup white sugar
½ cup brown sugar
½ cup rich milk
½ teaspoon nutmeg
½ teaspoon cinnamon
½ teaspoon ginger
1¼ cups canned pumpkin
¼ cup cold water
1 cup whipping cream

Soak gelatin five minutes in cold water. Warm the milk and add dry ingredients, except white sugar. Cook, stirring constantly. Add egg yolks and continue cooking until it is thickened. Add pumpkin and soaked gelatin. Stir until dissolved. Cool. Then fold in beaten egg whites to which the white sugar has been added. Fill baked pie crust and top with whipped cream and toasted cocoanut. Toast the cocoanut by placing in pan over low heat and stirring constantly.

CHARLOTTE MCLATCHY is remarkable in many respects—not just as a cook. She is an outstanding mother of five children—outstanding because she allows them to think and act independently and develop their own interesting and individual personalities.

Her home shows the imagination and originality of its mistress. At holiday times there are appropriate mantel and buffet and table decorations that enchant family and guests alike. Charlotte is especially proud of her kitchen. It is an old-fashioned country kitchen—old-fashioned in that it has warmth and charm and personality—knotty pine paneling, brick wallpaper, early American furnishings, but up-to-the-minute because it includes all the new-fangled gadgets one could desire, such as a lovely new Thermidor stove with a separate oven built in the wall.

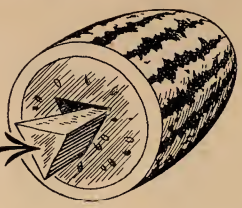
Almost anywhere you go in Salt Lake Valley and mention the name "Charlotte McLatchy" someone is sure to say, "She's lovely—and have you heard her latest book review?" Yes, Charlotte is equally as famous a book reviewer as a hostess, presenting over a hundred reviews each year. She majored in speech at the University of Utah, which qualifies her for this art, as does her lovely speaking voice.

She has a long and continuous record of service to the Church, having been president of the ward Mutual, and on the Relief Society and Primary stake boards. At present she teaches theology in the South Highland Park Ward Relief Society.

Even when she is relaxing with friends, her hands are seldom idle, for she has done numerous pieces of needlepoint and has completed seven lovely afghans.

Charlotte has a tremendous love of life and would enjoy more business and outdoor trips with her husband. But her home and young children are her first concern—and you will usually find her there—"keeping the home fires burning" and the skillet hot for her husband's return from the city or the stream.

The finest part of the melon?
The HEART!

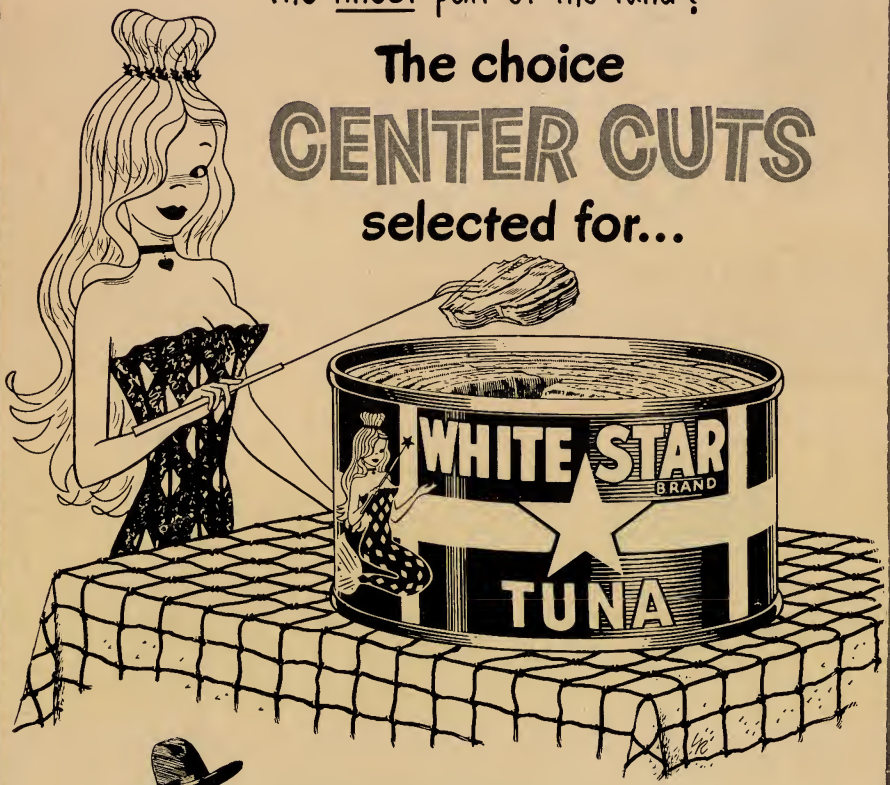


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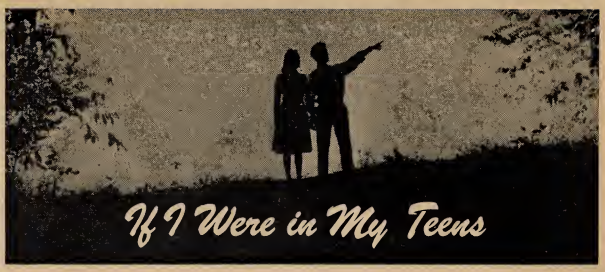
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If I Were in My Teens

by Marba C. Josephson

IF I WERE in my teens again, I am sure that I would make some of the same choices I did when I was in my teens—and some of the same mistakes. But through the slow and certain years, I have found some things that I would try to do which I could carry with me through the entirety of my life.

If I were in my teens, I would skate and hike and swim, play tennis, softball, and do all the things that are so much fun doing and almost greater fun remembering. I would feel the exhilaration of outdoor activity and the thrill from sports. There are other things I would do also—against that time, which must come to all, when the blood slows down and the breath is harder to come by. I would try to remember at all times that youth is but the dressing table for eternity, and I would supply my youth with those beauty aids that would last me throughout my life here and the eternity ahead.

I would learn to enjoy work. I would know with Carlyle that all true work is sacred. I would want to know that I had contributed something to improve the happiness and welfare of my family, friends, neighbors, and the community as a whole by doing my share of the work necessary to make it a better place in which to live. I would also choose a vocation that I might follow throughout my life, if necessary. Too many women find it necessary to earn their own living with inadequate preparation. But above everything else, I would make a serious study of the vocation of homemaking. There is no activity that can mean more to the world as a whole than that of building safe, sound, happy homes.

I would learn to read and enjoy reading. Elder Stayner Richards said of President McKay after his European trip in 1952:

"During that tour the President delighted all of us by reciting from memory stanza after stanza from *The Lady of the Lake* and other great poems. He made us feel that as visitors in foreign lands, we should study the history of those countries; we should learn of their poets and their artists and secure all of the cultural value that we could from such visits."

President McKay has always followed the admonitions found in the Doctrine and Covenants:

" . . . seek ye out of the best books words of wisdom; seek learning, even by study and also by faith. (88:118.)

"Teach ye diligently and my grace shall attend you, that you may be instructed more perfectly in theory, in principle, in doctrine, in the law of the gospel, in all things that pertain unto the kingdom of God, that are expedient for you to understand;

"Of things both in heaven and in the earth, and under the earth; things which have been, things which are, things which must shortly come to pass; things which are at home, things which are abroad; the wars and the perplexities of the nations, and the judgments which are on the land; and a knowledge also of countries and kingdoms—" (*Ibid.*, verses 78-79.)

If I were in my teens, I would learn to choose only the best books to read, and first on my list would be the four standard Church works: the Bible, the Doctrine and Covenants, the Book of Mormon, and the Pearl of Great Price. I would thus learn for myself what my Church stands for and be able to explain its tenets intelligently to those who might inquire of me as to my belief. I would learn from these books their particular and

special messages of hope, comfort, and courage for me personally.

I would know the history of nations. In the world which is rapidly becoming smaller because of the strides communication has taken, I would try to obtain a genuine understanding of other peoples, their customs, hopes, dreams, needs, and disappointments. Within myself I would come to accept Paul's statement on Mars' hill: " . . . [God] hath made of one blood all nations of men for to dwell on all the face of the earth. . . . " (Acts 17:26.) I would prepare myself for peace at that time when the Savior should return again to the earth by my genuine love of peoples wherever they might live.

If I were in my teens, my dressing table would carry the ingredients for the entirety of my mortal life and the eternity that I know will come.



—H. Armstrong Roberts photo

HANDY HINTS

Use a single cotton blanket for a quilt filling. It quilts so much more smoothly than cotton or wool batting and will never be lumpy after laundering.—*Mrs. R. E. L., Jane, Mo.*

The cover of a cardboard shoebox placed in the bottom of a paper shopping bag will afford you protection against wet vegetables or any other moist articles you may put in the bag.—*Mrs. R. M., San Francisco, Calif.*

To stop a leak that has developed around the plug in a hot water bottle, use a rubber band. Wrap it around the last thread at the top. The same remedy may be applied to other attachments with threads that leak.—*Mrs. A. A., Salt Lake City, Utah.*



Make a goblin fruit face to top off cereal. Easy to make ...delights children. Cherry slices for eyes, nose, mouth ... peach half for face.

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3 minutes to cook



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meets all tests for survival storage programs

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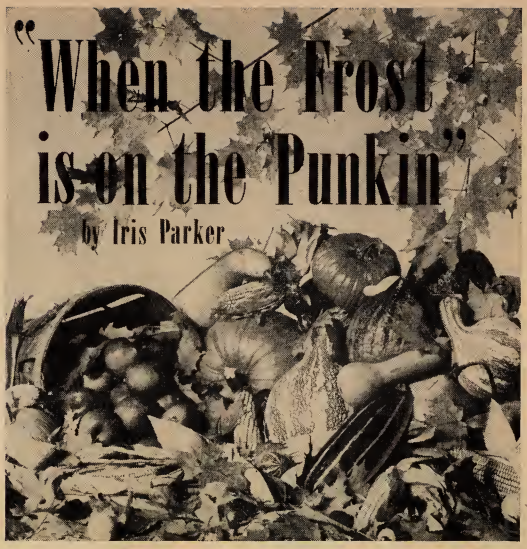
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"When the Frost is on the Punkin"

by Iris Parker



—*H. Armstrong Roberts photo*

WHETHER you're a city or a country dweller, you'll be wise to consider the possibility of providing storage for the plentiful supply of vegetables and fruits now available. It will be a measure of economy and of convenience. If you have a garden of your own, it will be a means of prolonging the delight of eating "your own" produce. Non-gardeners will benefit from large-scale, economical purchases of superior quality fresh fruits and vegetables during harvest season. For both, there is the convenience of avoiding that trip to the grocery store every time you need a head of cabbage or a bag of potatoes. Too, your family may enjoy better nutrition and more varied meals because well-planned home storage will provide a greater variety of fruits and vegetables throughout the year. And last but not least, you will be in direct compliance with the counsel of our Church leaders who advise us to have a year's supply of essential foodstuffs in reserve.

Home storage of vegetables and fruits for prolonged periods by residents of cities and towns is sometimes difficult and frequently is impossible. A family living in an apartment may have for storage space only a back porch or a locker room in the basement of a building. The unheated back porch cannot be used for storage of most fruits or vegetables in freezing weather, and the locker is likely to be too warm for most produce which it may seem desirable to store. However, any kind of fruits or vegetables available in the fall can be held on a back porch or in a garage for a few weeks; the chief limitations to such storage are those of space and the necessity of accumulating only such quantities as can be used before freezing weather begins, if there is no place where they can be stored afterward.

If you are planning to build or remodel your home and wish to include storage facilities for vegetables and fruits, or if you wish to provide something more efficient than your basement or garage, there are several types of storage to consider, according to Dr. E. Milton Andersen, extension horticulturist at the Utah State Agricultural College.

Above-ground storage in a well-insulated room or separate building near the back porch or kitchen door is a desirable type of storage. There must be windows for ventilation; and shelves along the walls for canned goods and bins on the floor for fresh crops make for convenience in storing. This type of storage is suitable

for most vegetables and canned products.

Basement-type storage usually consists of an insulated room in the basement of a home. When a furnace is in the basement, the storage room must be well insulated on all walls and ceiling as well as the floor. An outside window or ventilator is essential. A portable false floor over the concrete will allow for cleaning and sprinkling of water on the floor to keep the air moist. Root crops can be stored in the bins and canned goods on the shelves. Moistened rags, paper, sand, sawdust, or leaves placed on top of the root crops help to prevent wilting.

In areas where winters are fairly severe, *storage-in-the-row* is suitable only for parsnips and celery. It consists of placing straw over the vegetables in the row where grown and covering with straw or soil.

Mound or pit storage is suitable for storage of all root crops, potatoes, and cabbage and can be built in almost any garden. Vegetables are placed on straw

(*Continued on following page*)

* * * * * * * *

KITCHEN SPRITE

By Elizabeth Travis Martin

In a pinafore quite
As ruffled and white
As crisp curtains, she goes
With her impudent nose
Crinkling up to learn all
These good smells that enthrall.

Freckles accent her face
Like the sprinkling of mace,
While each plaid-ribboned braid
Has the smoothness and shade
Of pulled taffy. Blue eyes
Are alight with surprise

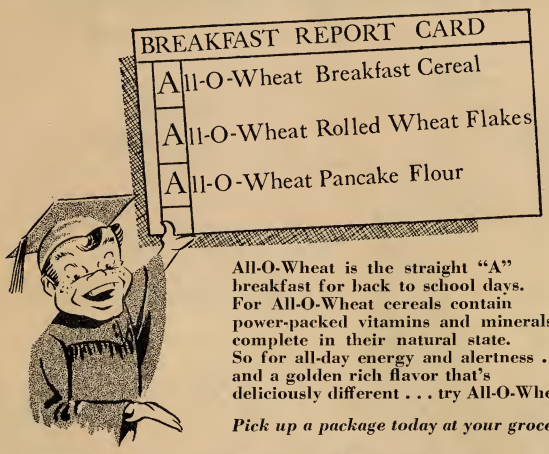
At this colorful land
Within reach of her hand;
And her red sandaled feet
Twirl and skip at the treat.
Kitchens need little girls
Full of questions and whirls!

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"When the Frost is on the Punkin"

(*Continued from preceding page*)

or leaves in a cone-shaped pile and covered with straw and soil. The mound is then covered with soil except for a space on top which is left open for ventilation until cold weather begins. As colder weather comes, more soil is added. For storage in banks or pits, select a well-drained location, make a shallow excavation about six inches deep, line it with straw, hay, leaves, or similar material, and place the root vegetables in a conical pile on the lining. Cover the roots with the same material as that used for lining the bottom of the pit and carry it up several inches above the apex of the pile of vegetables, having it extend through the dirt covering. This serves as a ventilating flue, and it should be covered with a piece of sheet metal or a short board as a protection from rain. The dirt covering should be two or three inches thick when the vegetables are stored, and it should be increased as severely cold weather approaches until it is a foot or more in thickness. A shallow trench should be dug around the storage pit, as an outlet for carrying off promptly any water that collects. Supplement the dirt covering with straw, corn fodder, or other protecting material. Use several small pits instead of one large one, as vegetables keep better in small pits and the entire contents may be removed when the pit is opened.

Potatoes, no doubt our most staple vegetable for storage, may be kept in the storage room in the basement, in outdoor storage cellars, and in pits or banks. When stored in above-ground storage rooms or in the insulated storage room in the basement, the potatoes may be put into baskets or bins or on the floor, but they must be protected from the light. They may be kept six months or more at a temperature of 32° to 40° F. The chief difficulty in storing potatoes and other vegetables and fruits in the basement of a town or city house is that the basement usually contains a furnace. This means that the temperature during the storage period (50° to 60° F. or even higher) is too high for prolonged storage of most produce and that the air is so dry that excessive shriveling may occur unless precautions are taken to pre-

vent it. However, potatoes may be kept up to six weeks, even in a heated basement. They are actually of better quality for current home use if stored at a temperature of 50° to 60° F. than if stored at 32° to 40°. At the higher temperatures, which are not suitable for long-time storage, potatoes are in no danger of acquiring an undesirable sweetness that develops at temperatures below 36°, and they cook better.

If carrots, beets, rutabaga, and other root crops are to be held in the storage room in the basement or in an outdoor storage cellar, they should be placed in ventilated barrels or loose boxes, or better still, in crates. If sufficient space is available in the cellar, it is a good plan simply to place them in small piles along the wall. Storage in large piles should be avoided, as it is liable to cause heating and decay.

Turnips and cabbage should be stored separately if possible, in pits, banks, or an outdoor storage cellar, as they give off odors that penetrate through the house when stored in the basement of the dwelling.

If exposed to the temperatures usually found in a heated basement, root crops cannot be expected to keep satisfactorily for more than three or four weeks. Shriveling is likely to be severe, especially in turnips, carrots, and beets, but this can be prevented to some extent by storing them in tight-lidded boxes or bins and placing moistened rags or paper inside the containers, or by storing the roots in damp sand or soil. Care should be taken not to have this material kept too wet; otherwise serious decay is almost sure to result.

Pumpkins and squashes keep well in warmer, drier conditions than most vegetables. They may be stored for winter use in the storage room in the basement, in dry, well-ventilated cellars, or even in the basement near the furnace. Put them in rows on shelves so that they are not in contact with each other. If the temperature is maintained at 50° to 60° F., late-maturing varieties of these vegetables will keep until late in the winter. A preliminary curing at 80° to 85° for about two weeks helps to ripen immature specimens and to heal mechanical injuries produced during harvesting.

Onions also keep well under the higher, drier conditions favorable to

(*Continued on following page*)



Completes 40 years of prize-winning cookery

Busy Mother Has Won Over 400 Cooking Awards

Mrs. Rubie E. Holbrook of Layton, Utah, sorts some of the awards she has won in cooking competitions—they total over 400! Just last fall she took top honors at the Utah State Fair and Davis County Fair.

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Fritos RECIPE OF THE MONTH

FRITOS CHILI PIE

2	4 oz. bag	FRITOS
1	No. 2 can	Chili
1	cup	Grated Cheese
1	medium	Onion (Finely Chopped)

Directions:

Arrange above ingredients in layers in casserole, topping with generous layer FRITOS. Bake in moderate oven 30 minutes. Serve with FRITOS.



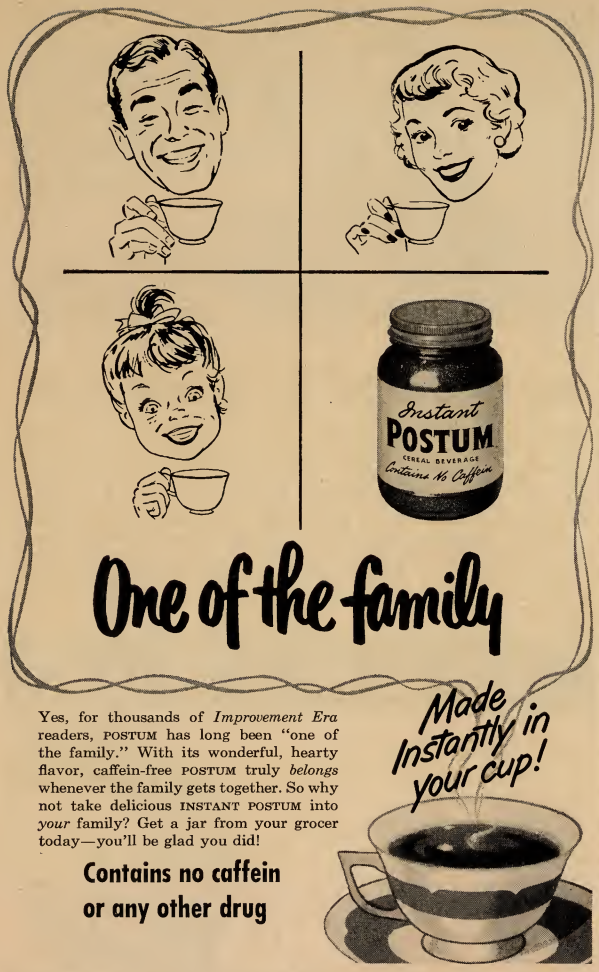
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AT YOUR GROCERS

"When the Frost is on the Punkin"

(*Continued from preceding page*)

squashes and pumpkins. Onions must be mature and kept thoroughly dry. Put them in ventilated barrels, baskets, crates, or loosely woven bags, as good ventilation is essential. A dry, well-ventilated place furnishes a good storage space for onions, as slight freezing does not injure them provided they are not handled while frozen.

Parsnips may be left in the ground to be dug as needed, for freezing does not injure them. They actually improve in flavor after being kept near freezing for a few weeks. However, as it is a difficult matter to dig them when the ground is frozen hard, Dr. E. Milton Andersen suggests that the rows be covered with a light layer of straw. Too, you may wish to store a small quantity in the storage room in the basement of the dwelling or in the outdoor storage cellar for use when it is difficult to remove the parsnips from the row. Parsnips may be stored also in the same manner as other root crops.

Celery may be stored for a time "in-the-row" by placing enough earth around the base of the plants to hold them in good form. Allow them to remain in this condition until just before severe freezing occurs; then bank the earth up to the very tops of the plants, almost covering them, and as the weather becomes colder cover the ridge with straw or corn fodder held in place by means of stakes or boards. The celery may be removed as needed, but with this method there is the objection that it is hard to get the celery out when the ground is frozen. Celery may also be stored in a trench or on the floor of an insulated storage room in the basement of a dwelling or in an outdoor storage cellar. Take up the plants just before freezing occurs, with considerable earth adhering, and set them on the floor with the roots packed together as closely as possible. If moderately moist, the celery will keep well under the conditions found in most storage cellars. Celery should not be stored in the same cellar as turnips or cabbage, as it will absorb the odor of these vegetables, and its flavor will be ruined.

Tomatoes, both ripe fruit and mature green fruit, should have cool, dry

storage (50° to 60° F.) as should pumpkins and onions. The fruit will keep better if wrapped individually in paper—wax, tissue, or even squares of old magazines or newspapers. Dr. Andersen suggests that when the first hard frost is expected, all the fruit should be picked, that is, all that is mature, though green. Then sort it according to degree of ripeness, and wrap and store. The tomatoes should be examined occasionally to remove any overripe or decayed fruit.

Late maturing varieties of apples and pears may be kept in a storage room in the basement of a dwelling, in outdoor cellars, or in pits or banks. The length of the storage period will vary with the variety, the temperature of the storage space, and the degree of maturity of the fruit when stored. Ripe fruits will not keep as well as fruits that are mature but firm. Fall and winter varieties of apples and pears can be kept in a heated basement for a month to possibly six weeks, depending on the variety. Barrels or boxes make the best containers and occasional inspection of the fruit is advisable to forestall development of serious decay.

A good quality vegetable or fruit, free from cuts or bruises, should be selected for storage. Allowing the vegetables to dry thoroughly before putting in storage will heal many small cuts. On such root crops as beets, carrots, rutabaga, and turnips, tops should be cut as close to the crown as possible without cutting the skin. Stems may or may not be left on pumpkins and squash. The important thing is to avoid bruising these vegetables. Cabbage and celery are best stored with roots attached.

Further information regarding storage of fresh fruits and vegetables may be obtained from your local county agent or from the extension office at your state college. Two bulletins available in Utah, "Home Storage for Utah,"[1] and "Home Storage of Vegetables and Fruits,"[2] from which much of the material for this article was obtained, contain detailed information as to best varieties for storage, harvesting fruits and vegetables for storage, and building different types of home storages.

[1]Utah State Extension Bulletin No. N.S. 148, by Dr. E. Milton Andersen, Extension Horticulturist, and Dr. Leonard H. Pollard, Head, Vegetable Crops Department, Utah State Agricultural College.
[2]U. S. Department of Agriculture Farmers' Bulletin No. 1939, by James H. Beattie and Dean H. Rose of the U. S. Department of Agriculture.



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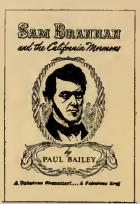
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Your Page and Ours

L. D. S. GROUP ABOARD THE USS MANCHESTER



"I'm writing at this time in hopes that you might print the enclosed picture of the L. D. S. Group on board the *U. S. S. Manchester*, the first group that this vessel has had on board, and we were very fortunate to obtain permission to hold our services. The picture was taken at Yokosuka, Japan," reports Richard W. McAllister.

From left to right, first row: Donald R. Packer, Tremonton, Utah; Melvin J. Brown, Buhl, Idaho, who serves as first counselor; LaMar T. Lutz, Blackfoot, Idaho; Henry P. Mock, Salt Lake City, Utah; Kenneth C. Charlesworth, Ogden, Utah.

Second row: Ronald J. Rassmussen, Salt Lake City; Oleen C. Garn, Garland, Utah, who serves as second counselor; Norman C. Carlsen, Los Angeles, California, secretary; Bruce H. Mock, Salt Lake City; Ralph D. Bohn, Beaver, Utah; Richard W. McAllister, Salt Lake City, group leader.

Absent at the time this picture was taken were: Lyle E. Davies, Raymond L. Hedberg, Rosel B. Hunter, Walter L. Johnson, Jr., Gary R. Lewis, Afton D. Olsen, Raymond L. Pedersen, Jr., Franklin R. Peterson, Robert E. Robbins, William M. Sessions, Lawrence D. Sabin, Durwand K. Bagley, Norris C. Brace.

MIA MAIDS HOLD FORMAL ROSE TYING IN KOLOB STAKE

Kolob Stake, First Ward Mia Maids held their formal rose tying Tuesday evening, March 31, 1953, under the direction of their leaders, Mrs. Edna Graves and Mrs. Nellie Bertelsen, with M.I.A. officers and members of the bishopric in attendance. Front row, left to right; Marilyn Thrope, Jonene Fullmer, Joyce Hatfield, LaRae Phillips, Marilyn Burrows, Colleen Mason. Back row, left to right: Mary Jane Martinez, Roma Singleton, Louise Lessard, Geniel Felix, Mary Ann Childs, Nellie Bertelsen, leader; Florence Boyer, Y.W.M.I.A. president; Edna Graves, leader; Shirley Bramall, Carma Jean Hold, Anita Richmond, Carla Dean Barney, Darla Dallin. Parents of the girls were also in attendance.



L. D. S. GROUP IN KODIAK, ALASKA

In less than a year the L. D. S. group in Kodiak, Alaska, has grown from six members to its present strength of sixty. The average attendance at meetings is thirty or more. The membership there has not only grown in numbers, but in the strength that comes by working together and in studying the work of the Lord. Reported by Mrs. J. W. Morris.



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